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NĀGAVARMA'S

CANARESE PROSODY

EDITED WITH AN INTRODUCTION TO THE WORK AND
AN ESSAY ON CANARESE LITERATURE

BY

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MANGALORE

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A. Nâgavarma's Prosody¹⁾.

The present edition of Nâgavarma's Prosody is based on a collation of the following Manuscripts:—

- B. On paper, from Bëttigeri near Gadagu, to the east of Dhâravâda,—a very defective recension.
- D. A lithograph from Dhâravâda (1865), belonging to the recension of B., but not to the same original.
- H. A copy on paper from a MS. at Hubballi near Dhâravâda. It forms a recension of its own. It uses the old letter g (ऽ).
- K. On olé (palmyra leaf), belonging to the Râja's library at Maisûr. Mr. Rañgâcârya, Controller of the Mahârâja's palace, has been kind enough to send us its latter part for collation. See Additions. The said part belongs to the recension of M., but seemingly not to the same original.
- L. On olé, from the Liñgâita maṭha at Mâdevapura in Kôdagu (Coorg); a very incorrect MS., with a Commentary still more so. It apparently represents the same recension as Sb.
- M. On paper. It has been kindly lent to us by Mr. B. Mallappa, Head of the Canarese department of the Mahârâja's school, Maisûr. It forms a recension of its own, and uses the letter g .
- O. One of the numerous fragments of recent date that are called Nâgavarma Chandas. It is a collection of twenty-seven verses obtained at Mađikeri (Mereara).

With the following four MSS. on paper B. L. Rice Esq., Bëngâlûr, has been kind enough to favour us:—

- Ra. It belongs to the recension of H., and has, no doubt, been copied from the same original. It bears the Jaina heading “śrîvitarâgâya namaḥ”.
- Rb. This interesting Jaina MS., though called a Prosody of Nâgavarma, shows no internal evidence whatever of belonging to him. Beginning with Pratishthê it gives 63 instances of 22 čandas', the rules in verse, which at the same time form the instances, containing praises of the twenty-four known Jaina Tirthâkâras, from Rishabhasvâmi to Srivira. Cf. e. g. Ind. Ant. ii., 134 seq.
- Rc. A recension of its own. It begins, for instance, with v. 3 of B. or v. 6 of M., an invocation of Sarasvatî; its v. 2 is D.'s last verse, H.'s v. 3, and M.'s v. 30; H.'s v. 6 is not in it; etc., etc.
- Rd. A fragment of, or rather miscellaneous collections from Nâgavarma, with a few additions of its own; fifty-seven verses in all.

The following three olé MSS. have been kindly put at our disposal by Mr. Tirumalé Syâmaṇna, Munshi of the Wesleyan Missionaries at Maisûr:—

1) Here and at other places where a reference to the text is made, every number to which the letter p. is not specially prefixed, refers to a verse.

- Sa. An independent fragment, stating its contents as follows: Nāgavarma āhandas | kavitālakshaṇa | śaṭpadikrama | śaḍvṛttanema (our v. 230) | śaṭprāsabagē (hagē=ṛti) | śaṭpratyaya | gaṇapraṣṭāra | gaṇotpattisthāna | gaṇadevatē | gaṇaprayogaphala || .
- Sb. Its recension resembles that of M., (K., L.), but is not identical with it. The editor, from fear less the oles might be damaged during the very damp monsoons at Mērcara, returned it to its owner before annotating all its different readings; but nothing essential, he trnts, has been overlooked.
- Sc. This the editor has used only for Nāgavarma's Genealogy. From the circumstance of its containing the genealogy it follows that it somehow belongs to the recension of M. (K., L., and Sb.)

From this list it appears that, not taking into account the fragments and MS. Rb., at least four different recensions are represented by the MSS., II., which, as will be seen, is probably the oldest; then M.; thereafter Re.; and lastly B. The present edition is a collection of the essential portion of all the MSS., with a few additions concerning the Ragalēs. Of the very numerous different readings, so far as they are quite unimportant, such have been adopted as are metrically right; wherever necessary, different readings are adduced. As the present edition is first of all intended for schools, some indecorous epithets of Nāgavarma's wife, to whom the instruction is given, and the superstitious first line of v. 22 have been altered. Such alterations appear in different type, as do also all editorial additions in Canarese¹⁾, and some spurious verses of recension B.; other spurious verses e.g. 318, 322, 326, 330, 334 and 337, are given in the letters of the text, as they have obtained a certain popularity, and others, as they are valuable. An alteration, which is not marked in print, regarding the genuine terms of Nāki, Nākiga and Pināki, and which further on will be treated of in particular, has been introduced chiefly to avoid perverse discussions at school; Piṅgala or another similar word has been put instead. It is to be regretted that, through renumbering the verses of the MS. at the printing office, many of the numerical references in English have become incorrect; a list of them appears among the corrections. The Index contains all the terms of any interest.

What Dr. Weber says²⁾ with regard to Kedāra's Vṛittaratnākara, a prosody in Sanscrit, viz. that its great popularity becomes already satisfactorily evident from the floating condition of its text, holds good also with regard to Nāgavarma's Prosody; it is in fact the only Kannada Chandas.

1) Concerning them the wording of the last line of v. 45 and that of the instance of the Sīsa (270, 271) have been somewhat changed. 2) Über die Metrik der lnder, Indische Studien, viii., p. 206.

Nâgavarma's original work did not contain six Shatpadiis, but only one, viz. the Sarashaṭpadi, as v. 340, in which he states that he has explained the chief uses of the devâksharas or of the feet formed of syllables of the devas. This shows that he had no knowledge of the other Shatpadiis, for none of these are built on the devâksharas, whereas the Sarashaṭpadi originally was a devâkshara metre. Nâgavarma, on that account, put this his Shatpadi between the Elé and Akkariké. Verses 318-338 of the text, therefore, so far as they are declared to be by Nâgavarma, are forgeries¹⁾. The same is to be said of verses 313 and 316 that are introductory to them. Here recension II., by adducing v. 316 (the only verse in which it alludes to the six Shatpadiis) after its ch. 6 in an Appendix, clearly proves that they did not belong to the original text; and the indisputable text of H. (chapters 1-5), on this account, must have preceded those of the other recensions that adduce the spurious verses in the course of their texts. The whole recension of H. (chapters 1-6 and Appendix) appears to have been formed about 1300 A. D.²⁾ All that is contained in the Appendix of H., which comprises 27 miscellaneous verses (p. 130) but is not counted as a chapter, is not genuine; and H. fitly concludes its sixth or last chapter with v. 347 of the present text. In course of time a number of the said miscellaneous verses (and various others besides) were introduced into the text of other recensions, e.g. 14 of them that chiefly bear a superstitious character, into the first chapter of M. (p. 12, note 1; p. 130). It appears that no superstitious matter occurred in Nâgavarma's own composition, though three verses about the śubha and aśubha of the syllable-feet appear in the sixth chapter of H.³⁾; for obviously on account of their having never belonged to the established text, the first of them occurs with some alterations, as M. i., 41; and the other two are identical with M. i., 40, 44 (our v. 36)⁴⁾. So the 6th chapter of H. too, as it stands, is at least partly of a questionable character.

It is very remarkable that of the rules on Alliterations (42, 43, 50-55, 57, 59-61, 63 and 64) that are so essential to Canarese, verse 42 is found only in Sa., and v. 43 in the spurious supplement of H. and

1) It is strange that only three of the later Shatpadi instances (328, 335, 337) observe the rule (313-315) that each third line has a long syllable at its end, the others presenting at that place a short syllable that is to be looked upon as long; in these and in these alone the rule about the end of a Hemistich (27) seems to have been put into practice. 2) This was about the time when the later Shatpadiis came into general use. 3) They are followed by two other verses (our 236=M. i., 76, and our 230=M. i., 69) that cannot be genuine; and then comes v. 347. 4) Regarding the state of M.'s first chapter further compare e.g. p. 24, note 3.

in B., M., Rc., whereas the other rules are only in the recensions of B. and Rc.; from which circumstance it follows first that Rc. is comparatively late, and secondly that Nāgavarma did not include the subject of alliterations in his prosody, although he always made use of the simple, here and there of the co-ordinate ones (cf. p. 21, note 2). It is worthy of notice that the Lalitapada (v. 183) which presents the final alliteration, is repeated in the supplement of H. (v. 11), and there bears the heading "Caudanalakṣhaṇa" (Ra. Caudalakṣhaṇa), as if it were a Catupada (čau=čatup).

The recension of B. and that of the fragment Sa. are most probably not yet one hundred years old as there occurs in it a quotation from the Canarese Jaimini Bhārata (p. 125, note 1) which work belongs to about A. D. 1760. They have apparently used the Kavijihvābandhana (on poetical composition, etc.)¹⁾, Rc.²⁾ and M.³⁾

The verses (37, 38) on the Refrain (B., Sa.) and the Verse-lines (B., M.) are certainly spurious⁴⁾. The genuineness of a few other verses

1) See 34. p. 12. 42. p. 16. 65.

2) See 50-57. 59-61. 63. 64.

3) See e. g.

vs. 16-21. Vs. 286 and 316 the Kavijihvābandhana seems to have taken from one of the recensions. A remarkable instance with regard to the carefulness bestowed on recension II. is evinced by v. 29 being repeated in its supplement with a slight difference at its beginning, viz. నిష్టతం instead of నయుతం; నయుతం is the reading of M. (i., 63). The insignificant scholarship displayed in the recension of B. appears, for instance, from its verses regarding the formation of the Kanda. Everybody who takes the trouble of scanning Canarese Kanda verses, will find that the 6th foot of each Hemistich is to be either an Amphibrachys (——~) or a Procelesmaticus (~~~~). But the said recension whilst in no less than three verses (283, 287 and another not contained in the text) allowing the use of the Amphibrachys for the 6th place, does not even allude to the essential rule that Procelesmaticus may be its substitute. It is true, even Nāgavarma himself seems to have omitted to introduce this special rule, as v. 288 which contains it, cannot be genuine; for it occurs in the supplement of II., from which it has been transferred to the first chapter of M. (and Sb.; see p. 24, note 2, and corrections), and at the same time contains a form of the Na gaṇa that is foreign to Nāgavarma, and is probably a Tēlugu Indra (=N) gaṇa. Under the impression that Nāgavarma could not have overlooked the rule regarding the Procelesmaticus, the editor has tried, as No. 258 shows, to find it in v. 283, translating its conclusion as follows: "śāśipura (~~~~, i. e. makharipu), not being at 6 (vishayādri, i. e. if śāśipura does not occur at 6), let purāri (~—~) be (there)." Against this translation (adri=meru), however, three objections must be raised, viz.: 1) that śāśipura (candrāpura) is an obscure word scarcely fit for expressing a name of Siva; 2) that Nāgavarma would have avoided the license of later writers to use the mutilated form of the Nominative (śāśipura instead of śāśipuram); and 3) that śāśipuravishayādri has a different meaning in v. 287, though there some MSS. read śāśipurabhāñādri. The reading of the verse ought to have been somewhat different (and it may have been so) to allow the editor's exposition. So the translation of the sentence as it stands is: "at śāśi, pura, vishaya and adri (i. e. the odd places) not being (i. e. let it not be! But at the even places) let purāri be!" 4) Nāgavarma never uses ēraṇa; versos 318-320, 324, 327, 331, 335, wherein the word occurs, do not belong to the original.

becomes slightly questionable on account of some grammatical irregularities¹⁾. A peculiarity is that the Ragaś (254 seq.) appear to be misplaced in the work; for, being not bound (at least for several centuries) to only five Mora-feet, they, as regards their form, ought to have followed the Aryēs; their feet fall under the rules of the later Canarese Shaṭpadis. As to the Ragaś only v. 254 is original, and it says very little, the words "included within certain feet" in No. 243 being an editorial addition; after it in M. there is the dry remark: "one has to look for them" (in other works?). Concerning both the Ragaś and the later Shaṭpadis the authors of the rules have neglected to point out the number of feet as well as their different forms; and again none of them has called attention to the circumstance that no true Canarese foot is to begin with an Iambus. The editor, therefore, has supplied the necessary remarks in this respect.

According to verse 22 Nâgavarma took Piṅgala (Piṅgala) as his guide in composing his work, calling it Chāndombudhi (23). This statement by itself leaves it somewhat doubtful whether he meant only the Samskrīta Piṅgala, or also the so-called Prâkṛita Piṅgala; but he more than probably, to some extent, meant both. It will prove advisable first to show his general plan as stated in his own words. He says there are "three and a half languages (bhâshâ), viz. Samskrīta, Prâkṛita, Apabhramśa, and Paiśācīka," (probably calling the last one "half a language" as being spoken only by barbarous tribes); "the bhâshâ-jâtis," he proceeds, "that are born of them, are those of all the 56 countries²⁾, e.g. (the countries called) Draviḍa (*i.e.* Tamilā)³⁾, Andhra, and Karnāṭaka. There (*i.e.* in them, the 56 jâti languages) are the three kinds of Vṛittas, called sama, ardhasama and vishama; there (*i.e.* in them) are the 26 Chandas', called Uktē, etc." If we follow H., the oldest of our recensions, Nâgavarma goes on to say (p. 23, note 2; v. 68): "Apart from them (the twenty-six Chandas' and their Vṛittas) are the Jâtis (also common to all the countries), to which *e.g.* the Mâlavṛittas, Daṇḍaka⁴⁾, Ragaś, and mâtrāgaṇaniyama Skandhaka (Kanda) belong⁵⁾. Apart from

1) For instance, in v. 164 occurs సేకాచ instead of సేకాచు; in v. 203 సేకాచు is scanned ఉ— instead of ఉ—, see p. 96 సేకాచు = ఉ—; v. 227 has లంకాపిడె instead of లంకాపిడ్చె.

2) Shaṭpañēśat sarva vishaya; for shaṭpañčāśat, in later works, generally ēappanna is substituted. 3) Draviḍa (Drâviḍa), in South India, only means Tamil; and all other meanings given by Northern writers and their followers to the word are highly perplexing to a Southerner.

4) These two classes are samavṛittas. 5) Ragaś (Raghaś) occurs in Tâlugu as Ragaśa; a Tâlugu Daṇḍaka seems to belong to the Mora metres; the Kanda bears the same appellation in that language.

them (the Chandas' and Vṛittas? or the general Jātis?) again are all those which are born of the languages of Karnāṭaka, Andhra, Drāvīda, Varāṭa, Lāṭa, Mālava, Gauḍa, Gurjara, Kaṭīṅga, Aṅga, Vaṅga, Keraḷa, Bāhlika, Magadha, Ceri, Vācāla, Pañcāla, Veṅgi (different from Andhra!), Tālava (Tauļava?) and other countries; and they form the (particular) Jātis of the languages of all the countries (sarvavishayabhāshājāti), and (for Karnāṭaka) are the following: Madanavati, Akkara, Caupadi, Gitikē, Elē, Tivadi, Utsāha, Shaṭpadi (*i.e.* Sarashaṭpadi), Akkarikē, and Chandovatamsa.¹⁾ After this the author states (v. 69, 70): "For each kind (jāti)²⁾, in a two-fold way, from Uktē to Utkṛiti, I will give (thee) instruction. In the two languages thus mentioned³⁾ (by me) I will hence let thee know concerning (what is common to) the languages etc. of all the countries (sarvavishayabhāshādī)." Further, after the Ragaļēs, in verse 281 he says: "Thus, in this order, in all ways, I have informed thee concerning (what is common to) the languages etc. of all the countries; henceforth learn (also) the mode (anda) of the Kanda!" Then, after the Kanda and the other (Sanskrit) Mora-feet metres, he begins with the prose-heading: "I will (now) state the (particular) Jāti of the Karnāṭaka country"; and proceeds in verse 296: "I have let (thee) know in full (what is common to) the languages etc. of all the countries; I will (now) relate the mode (anda) of the Karnāṭaka language."

The above statement appears to say that in the Samskrīta, Prākṛita, Apabhrāmśa and Paiśāčika as well as in all the 56 Jāti languages (*i.e.* daughter-languages) there occur the three chief kinds of Vṛittas; and, as a different class, the Mālāvrittas, the Daṇḍaka (Vṛittas), the (mātrāgaṇa) Ragaļēs and the mātrāgaṇa Kanda, which are Jātis (that are based on the prosody of the mother-languages, and occur also in all the languages). Different from these two classes are the (particular) Jātis that have (independently) arisen in the languages of all the countries (and may to some extent occur in them).

So the division of all metres into the two classes: Vṛitta and Jāti,

1) Au Ela metre, according to C. P. Brown's Dictionary a carol or catch, is also in Telugu; Telugu possesses also Akkara and Utsāha. 2) Here Jāti as in bhāshājāti, must denote "kind", and be the same as "anda". 3) The "two-fold way" and the "two languages" seem to be identical; Samskrīta for the classical language, and Prākṛita (in a general sense of the word) for all the languages, which, according to former Hindu notions, have arisen from Samskrīta. Nāgavarma appears to say that verses 72-295 of the text (so far as they are his) belong partly to the Samskrīta Pingala, partly to the so-called Prākṛita Pingala.

that appears in Halâyudha and which had existed even for some time before him, occurs in Nâgavarma; although it is not exactly based on the difference between metres that are formed of syllable-feet and metres that are formed of Moras and Mora-feet (as is the case with Halâyudha, etc.)¹⁾, for also the Mâlâyittas and Dândaka vṛittas are counted with the Jâtis. In the secondary prose-paragraph of the text under No. 55 (that with slight differences occurs in MSS. B., D., and Re.) the term "jâti" can only denote "kind" in a general sense²⁾.

Comparing the present text of Nâgavarma's work (including the 8 metres peculiar to Rb.: 144, 145, 146, 162, 169, 187, 192, 197) with the Samskrîta Chandas of Piṅgala as it lies before us in the 8th volume of Dr. Weber's excellent "Indische Studien," it appears that Nâgavarma's introductory verses 24, 26, 27 and 34 occur, with some modifications, in the first chapter of Piṅgala; instead of the six or seven cases in which according to P. a syllable may be long, N. with certain later writers (*e.g.* Kedârabhatta, W. 215), takes only five such cases for granted. P.'s general arrangement (with which that of Kedârabhatta agrees) has been quite inverted by N., P. beginning the profane metres (laukika čandas) with the Gaṇačhandas, and N. with the Aksharačhandas; N. therefore brings in the Caesura (v. 39) just before the Aksharačhandas, as vs. 40-66 do not belong to the original recension. Further, P. introduces only 21 species of Samavṛittas, but N. 26. P. adduces for his species from gâyatrî to utkṛiti only 87 instances; N. for the very same no less than 136, and including the instances for Ukté-Supratishthé, altogether as many as 156.

The following table showing the numerical difference regarding the Samavṛittas of P. and N. may be acceptable³⁾:

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
gâyatrî	1	8	1 (96)
ushñih	1	11	none
anushubh	3	6	3 (111, 112, 113)
bṛihatî	3	9	2 (118, 122)
pañkti	6	6	4 (126, 127, 128, 131)
trishubh	12	15	8 (132, 133, 135, 136, 138-140, 142)
jagatî	19	16	11 (147-152, 158-162)

1) Cf. ps. 22, 23; Weber ps. 288, 289.

2) After Tâlavritta D. has still a Dindema

vṛitta, called Dindima vr̥. by Re., and Mattebha (?) by B. 3) The garva, harivara (p. 26), ratânta (p. 27) of H., and the maṅgalikē (p. 48) of Rb. are not included.

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
atijagatī	6	8	3 (168, 169, 170)
śakvarf	6	5	3 (171, 172, 174)
atiśakvarf	4	6	2 (177, 178)
ashṭi	3	5	n o n e
atyashṭi	7	7	5 (188-191, 193)
dhr̥iti	3	4	2 (194, 195)
atidhṛ̥iti	2	4	2 (199, 200)
kṛ̥iti	2	4	n o n e
prakṛ̥iti	2	4	2 (206, 207)
ākṛ̥iti	1	4	1 (211)
vikṛ̥itī	2	3	1 (215)
saṅkṛ̥iti	1	4	1 (218)
abhipṛ̥iti	1	3	1 (221)
utkṛ̥iti	2	4	2 (224, 225)
	87	136	54

Thus N.'s present edition has only 54 Samavṛittas in common with P. Of these 10 bear totally different names in P.'s work¹⁾; the names of 7 again differ to some extent²⁾. A whole class of Samavṛittas, the Mālāvṛittas, do not occur in P.³⁾

Thirty-one of the Samavṛittas that are peculiar to P., are the following:—

1. Kumāralalitā, ˘ — ˘ | ˘ ˘ — | — .
2. Hamsarnta, — — — | ˘ ˘ ˘ | — — .
3. Mayūrasārinī, — ˘ — | ˘ — ˘ | — ˘ — | — .
4. Upasthitā, — — ˘ | ˘ — ˘ | ˘ — ˘ | — .
5. Ekarūpa, ˘ ˘ — | ˘ ˘ — | ˘ ˘ — | — .
6. Vātermī, — — — | — ˘ ˘ | — ˘ ˘ | — — .
7. Vṛ̥intā, ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ — | — — .
8. Syenī, — ˘ — | ˘ — ˘ | — ˘ — | ˘ — .
9. Cañcalākshikā, ˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ — | — ˘ — .
10. Tata, ˘ ˘ ˘ | ˘ ˘ ˘ | — — — | — ˘ — .
11. Kāntotpūjā, — ˘ ˘ | — — — | ˘ ˘ — | — — — .
12. Navamālinī, ˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ ˘ | ˘ — — .
13. Varatanu, ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ — | — ˘ — .
14. Jaladhararamālā, — — — | — ˘ ˘ | ˘ ˘ — | — — — .
15. Gaurī, ˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ — | — ˘ — .
16. Lalanā, — ˘ ˘ | — — ˘ | ˘ ˘ ˘ | ˘ ˘ — .

1) I state the verses, adding P.'s names: 127, rukmavatī; 131, śuddhavirāj; 142, kudma-ladantī; 169, kanakaprabhū; 174, varasundarf; 193, avitatha (kokilaka); 194, vibudhapriyā; 195, kusumitalatāvelliātā; 199, vismitā; 206, dhr̥itaśrf (śaiśvadanā). 2) 113, 147, 158, 160, 191, 211, 225. 3) The term of mālāvṛitta does not occur in the St. Petersburg Lexicon.

17. Praharshani,	— — | ˘ ˘ ˘ | ˘ — ˘ | — ˘ — | — .
18. Gauri,	˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | — .
19. Kuṭilagati,	˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ | — — ˘ | — .
20. Asambâdhâ,	— — | — — ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | — — .
21. Aparâjita,	˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ — | ˘ ˘ ˘ | ˘ — .
22. Kuṭila,	— — | — ˘ ˘ | ˘ ˘ ˘ | — — | — — .
23. Rishabhagajavilasita,	— ˘ ˘ | — ˘ — | ˘ ˘ ˘ | ˘ ˘ ˘ | ˘ ˘ ˘ | — .
24. Sailâśikhâ,	— ˘ ˘ | — ˘ — | ˘ ˘ ˘ | — ˘ ˘ | — ˘ ˘ | — .
25. Varayuvatî,	— ˘ ˘ | — ˘ — | — — | ˘ ˘ ˘ | ˘ ˘ ˘ | — .
26. Yamśapatrapatita,	— ˘ ˘ | — ˘ — | ˘ ˘ ˘ | — ˘ ˘ | ˘ ˘ ˘ | ˘ — .
27. Atisâyini,	˘ ˘ — | ˘ ˘ — | ˘ — ˘ | — ˘ ˘ | ˘ — ˘ | — — .
28. Vanamâlâ,	˘ ˘ ˘ | ˘ ˘ ˘ | — ˘ — | — ˘ — | — ˘ — | — ˘ — .
29. Suvadanâ,	— — | — ˘ — | — ˘ ˘ | ˘ ˘ ˘ | — — | — ˘ ˘ | — — .
30. Vṛitta,	— ˘ — | ˘ — ˘ | — ˘ — | ˘ — ˘ | — ˘ — | ˘ — ˘ | — .
31. Aśvalalita,	˘ ˘ ˘ | ˘ — ˘ | — ˘ ˘ | ˘ — ˘ | — ˘ ˘ | ˘ — ˘ | — ˘ ˘ | — .

Regarding the Pauses (yati) in N. it will be readily observed that those of vs. 126, 131-133, 136, 139, 147, 149-151, 158, 159, 206 and 211 do not agree with those pointed out for them by P. Several times the recensions of N. differ from each other with regard to the place of the Caesura (vs. 132-134, 153, 164, 171, 174, 175, 178, 179, 189, 198, 202, 214). Besides yati, N. has usir (breath), virati, virâma, viśrama, viśramana, viśrânta, viśrâma. Where the Caesura is not indicated by him, he, like P., appears to mean that it is at the end of the line. (In Rb. I have met no reference to Caesura).

Dr. Weber's above-mentioned volume enables us also to compare the Samavṛittas of the present text with those contained in the Sanscrit Prosody, called Vṛittaratnâkara, by Kedârabhaṭṭa who lived before the 13th century, but after Halâyudha, who, as it appears, wrote his commentary on Piṅgala, the Mṛitasanjīvinî, towards the end of the 10th century (W. 184, 193, 206, 417). Sixteen Vṛittas that do not occur in P., but in Nâgavarma, and the Vṛittaratnâkara though partly bearing different names, are the following:—

1. Vičitra (95, also in H.), Kedâra's Somarâjî	10. Sri (146, only in Rb.)
2. Kumuda (97, also in H.), K.'s Ramaṇi	11. Nirupaina (153, not in H., but M.), K.'s Priyamvadâ
3. Mukula (98, also in H.)	12. Lalitapada (155, also in H.), K.'s Abhinavatamarasa
4. Madhumati (Sulabha in M., 108; not in H., but M. and Rb.)	13. Candrikê (156, not in H., but M.), K.'s Candravartman
5. Bhadraka (120, also in H.), K.'s Bhadrikâ	14. Sukesara (Suraṅgakesara, 181, also in H.)
6. Maṇirâga (130, also in H.), K.'s Maṇirâga	15. Jagadvandita (184, also in H.), K.'s Khagati
7. Candrikê (137, also in H.), K.'s Bhadrikâ	16. Pañcâcâmara (187, only in Rb.)
8. Mâṇikya (141, not in H., but M.), K.'s Caikarûpa	
9. Sumukhi (144, only in Rb.)	

From this list it seems to become certain that there is a very close connection between the Vṛittaratnâkara and the recension Rb.; see Nos. 4, 9, 10, 16; cf. verse 169; but three of its instances (145, 192, 197) are neither in Piṅgala nor Kedāra. M. has four forms of its own, Nos. 4, 8, 11, 13, that are in K.; but the names do not agree at all, except in some measure in No. 13; but cf. p. 54, No. 181. Recension II., in company with the others, shows nine forms of K., Nos. 1, 2, 3, 5, 6, 7, 12, 14, 15; but only four of them (3, 5, 6, 14) bear the same appellations.

About further differences in names and form it is to be remarked that there occurs a Hamsamâlē (110) for Ushpiṇī also in K., but its form is somewhat at variancee (— | — | —); Mandânila (127) is Piṅgala's Rukmavatī, K.'s Campakamâlā; Sândrapada (only in M., 142) is P.'s Kuḍmaladanti, K.'s Sândrapada, etc.; the Drutapada (154) has a somewhat different shape with K. (— | — | — | —); Mañjubhâshini (-bhûshini, 169) is P.'s Kanakaprabhâ, K.'s Mañjubhâshini; Vanamayûra (174) is P.'s Varasundari, K.'s Induvadanâ; Kaukâbjanîya (193) or Narkuṭaka (only in M., No. 181) is P.'s Avitatha or Kokilaka, K.'s Narkuṭaka; and Meghavisphûrjita (199) is P.'s Vismitâ, K.'s Meghavisphûrjita. How are such differences to be accounted for, side by side with the coincidences? Two remarkable circumstances, in this respect, are still to be taken notice of; the first is that K.'s Campakamâlē is N.'s Mandânila (127), whereas in Canarese the so common Campakamâlē (206, 230) is called by P. the Dhritaśrî (by others Pañcakâvalî, etc.), and is not in K.; the second is that another Vṛitta celebrated in Canarese, the Mahâsragdharâ (210, 230)¹⁾, is neither in P., nor in K. (although it is in reecision Rb.). The Southerners seem to have worked with some independence.

The Drutapada of Nâgavarma (154) which, as has been remarked, is somewhat different from that of Kedâra, is indentical with the Drutapada of Varâhamihira (who lived from 505-587 A. D.)²⁾; and further, N.'s Lalitapada (155) which is called Abhinavatâmarasa with K., bears the same name in Varâhamihira's Brîhatsamhitâ. But then N.'s Candrikâ (137) which is K.'s Bhadrikâ, is ealled Prasabha by Varâhamihira.

1) There is no Mahâsragdharâ in the St. Petersburg Sanscrit Lexicon. The Mahâsragdharâ has been employed in the Canarese ēandraprabha, e. g. vi., 66, a Jaina composition of 1189 A. D.; and it is not an invention of Nâgavarma, as he e. g. in his Kâvyaavalokana (v., 84) cites a verso composed in it. The beginning of that verse is cited also in Sabdamapidarpaṇa (Mangalore edition) p. 377 (ಶರವೆಂದ್ರ etc.). Also the Abhinava Pampa Râmâyana has the Mahâsragdharâ. 2) J. R. A. S., N. S., ii., 1, p. 407.

Continuing the comparison between the Samskr̥ita Piṅgala and Nâgavarma, it is found that of the Ardhasama vṛittas in P. none occurs in N., and that of the Vishama vṛittas in N. the Tripadonnati is not in P.

P.'s work is composed in short prose-sentences, the bulk of that of N. in verse. Where N. teaches the formation of a metre, he gives the verse the form of the metre in question. This peculiarity occurs also in the Vṛittaratnâkara (W. 207), in the commentary on Varâhamihira's Brîhatsamhitâ by Bhâṭṭotpala who belongs to the 10th century¹⁾, and in the Srutabodha by a Kâlidâsa²⁾. N. employs, as has been stated above, various Alliterations, a circumstance that perhaps may be significant regarding his age, as the use of Alliterations has been considered to be a characteristic of later (Sanskrit) works³⁾; all the Canarese works which N. quotes in one of his treatises, the Kâvyâvalokana, however, show at least the simple Alliterations; and the culture of Alliterations first for distinctly marking out the verse-lines and then also for giving pleasure to the ear, originally may have taken place in a conspicuous manner in the South. Of the licence of writers on Prosody later than Piṅgala, e. g. of Prâkrita Piṅgala, Kedârabhâṭṭa, and Dâmodara (the source of whose work, called Vâṇibhûshaṇa, is the Prâkrita Piṅgala, and a certain copy in MS. of whose work dates either from 1633 or 1555 A. D.)⁴⁾, in allowing a short consonant to remain short before a double consonant the second part of which is a Repha (W. 224 seq.), nothing is found in Nâgavarma's original⁵⁾.

Nâgavarma, like Piṅgala, uses the syllables ma, ya, ra, sa, ta, ja, bha, na for the eight syllable-feet; but he goes further, giving each syllable-foot a peculiar name. In the present text the Molossus (---) is the earth (urvi, kshonî, kshmē, dharanî, dharē, dhâtri, bhû, bhûmi); the Bacchicus (---) water (ambu, kuśa, jala, toyâ, payas, salila); the Amphimacus (---) fire (agni, anala, kriṣânu, jâtaveda, jâtavedas,

1) St. Petersburg Lexicon; J. R. A. S., N. S., ii., 1, 410 Weber 203, 205, 207. 2) Weber 166, 216; Colebrooke, p. 392. 3) Weber 201, 391. 4) The St. Petersburg Lexicon, s v Râghavadeva, states that Râghavadeva was the father of Dâmodara and the grandfather of Sârṅgadhara. Is this Damodara the author of the Vâṇibhûshaṇa? Sârṅgadhara lived 1363 A. D.; Ind. Ant. i., 250, note. 4) The licensee is met also in Tâlugu; see the instances in Mr. Brown's grammar. The rules regarding Canarese sithilas, i. e. fleeting consonants, the observation of which appears in N.'s verses, are of a quite different character; see Sabdamañidarpâna, rule 36 seq. This grammar, however, in rules 59, 60, acknowledges that in prosody some make use of the mentioned objectionable licence regarding the Repha; and with Canarese writers of the latest period it is not uncommon; in the period just preceding it the Repha was very often elided, e. g. prâbhu became pabu; praudha, pauda. A curious word is pavâda with the Liâgâitas (also in Tâlugu), denoting a wonderful act done by a Jângama to convince others of the truth of his tenets; it probably is pravrâd (pravrâj).

jvalana, jvâlē, teja, pâdapâšana, pâvaka, marudishta, mâruteshta, vahni, vaišvânara, šikhi, hutavaha, hutâšana); the *A n a p a e s t u s* (~~) wind (anila, pavana, pavamâna, marut, maruta, mâruta, vâta, vâyû, švasana, samîraṇa); the *A n t i b a c c h i c u s* (—~) the sky (ambara, âkâśa, gagana, viyat, vyoma); the *A m p h i b r a c h y s* (~—) the sun (ambujamitra, arka, âditya, ina, kumudâri, kharakara, dinapa, dinâdhipa, divâkara, bhânu, bhâskara, ravi, saroruhamitra, sûrya); the *D a c t y l u s* (—~~) the moon (abjâri, indu, kokanadavairi, čandra, vârijaripu, vidhu, šaši, šitakara, sarojaripu, soma, himakrit); and the *T r i b r a c h y s* (~~~) heaven, a deity and Indra (aditijapura, animisha, amara, indra, indranilaya, indrapura, kuliša, kulišadhara, tridaša, diva, divija, divijapura, deva, devâdhipapura, nagahara, nâka, pura, šatamakha, sura, surapa, surapura, svarga). Regarding the term of *G a ṣ a* that in the *Samskrita Piṅgala* is restricted to the five Mora-feet, it is to be said that Nâgavarma, with *H a l â y u d h a* (W. 335, 414, 415), uses it also for the syllable-feet; and, with the *Prâkṛita Piṅgala* (W. 291), also for all possible Mora-feet.

Besides N., like P., denotes long syllables by the syllable ga, or by the terms guru, četojâta, dîrgha, the Canarese binpu, vakra, and the Canarese köñku; and short syllables by the syllable la, or by the terms laghu and the Canarese say (sayka, sayta, saytu, saypa).¹⁾ But he calls long syllables also by the names of Rudra (aṅgajanmântaka, indudhara, iśa, iśâna, iśvara, kapardi, kâmoprâdhvamsi, kâmahara, kâmântaka, čandradhara, triyambaka, deva, nîlakan̄tha, puramathana, bhava, bhûtagaṇeśa, madanahara, mârahara, rudra, šarva, somešvara, hara, himâmšušekhara); and short ones by the names of Vishṇu (daityâri, murântaka, vaikuṇṭha, hari).

N. using a crooked perpendicular line (köñku gérē, vakra) as the sign for a long syllable, and a straight perpendicular line (saytu gérē) as that for a short one, is a circumstance previously met with in the *Prâkṛita Piṅgala* and *Vṛittaratnâkara* (W. 215, 427).

N. agrees with P. in employing certain words to express numerical values; but a list of those used in our text (not excluding the spurious verses) will show a considerable difference²⁾:

1) *Nija* (=short) in vs. 42, 43 is spurious.

2) It will not be without interest to compare the list of *Nijaguna yogi's Vîvekačintâmani*, under the heading of *gaṇitasaṁjñé*: 1. rûpa (P.), bhûmi, ēandra. 2. yugma, yugala, yuga, bâhu, pâda, paksha, nayana. 3. haranayana, agni, pura, vararantna. 4. kashâya, veda (P.), varna, âśrama, samudra (P.). 5. haravaktra, vrata, indriya (P.), bâpa, vishaya, pânḍava, bhûta (P.). 6. gitu (P.), rasa (P.), skandha, mukha, vodâṅga, karma, varna, darśana, artha. 7. munî, giri, râjyâṅga, turaga, dhâtu, sabhâṅga, svara (P.), sâgara. 8. vâsu (P.), diggaja, mada, karma. 9. randhra, nidhi, rasa, graha, ratha, bhakti. 10. bindu, -uṇya, nâsti, anusvâra, gagana, pûrṇa. Herewith concludes the list.

1.	2.	4.	5.	6.
khaēra	kara	ambudhi (P.'s samudra)	kāmabâna	gîtu (P.)
garûda		ambunidhi	kâmâstra	kara
pannagarâja	3.	jalanidhi	bâna	khara
bhujaga	pura	yuga	bhûta (P.)	rasa (P.)
mrigadharma	vahni	vârdhi	vishaya	
śâsi	śikhibrâja	śaradhi		
sura				
7.		8.		9.
agendra	muni (P.'s gîshi)	âsâgaja	diś ¹⁾	nidhi
adri	yati (?)	kari	diśâkari	randhra
kulagiri	śaila	gaja	diśâgaja	0.
giri	hayatati	gajavraja	diśe	ambara
turagavrâta	hayanikara	gajavrâta	nâga	
dineśahaya	hayavrâta	danti	madagaja	11.
naga		dikkari	vasu (P.)	rudra (P.)
		digdanti	hari	hara ²⁾
12.		14.		16.
arka (P.'s âditya)	padminimitra	manu	dharanîśvara	
dinakara	bhânu		mahiśvara	
dinanâtha	bhâskara	15.	râja	
dinapa	mârtanya			20.
dineśa	ravi	paksha		
divasakara	vidyâdhara		râvanâkara	
divasâdhipa				

Nâgavarma has the old significations for a verse-quarter: pada, pâda (with Piṅgala: pâda, iv., 10), in Canarese ađi. Carâna and aṅghri, that are used by Kedâra to denote the same (W. 328), occur only in spurious verses. A Mora is called mâtře by N.³⁾; the name “kalô” used by Kedâra (W. 309), is not used by him.

It has been stated above as a peculiarity of N. that he gives names to the eight syllable-feet (aksharagâṇa); again differing from P. he calls the five Mora-feet (mâtrâgâṇa): giriśam, dhûrjaṭi, śarvam, purâri, makharipu⁴⁾, these forms of Siva's names expressing at the same time the forms of the feet. (The foot na=oooo, in v. 288, is not genuine).

1) In Piṅgala it denotes 10. 2) Bhaṭṭotpala has also Madanahara, W. 205.

3) The mentioning of mâtřes in the spurious verso 53 (Re., B.) is inopportune. 4) Purâri does not occur in Halâyudha's Abhidhânaratnamâlâ, which Nâgavarma used for composing a Nighantu; but it occurs in the Trikândâśesa, a supplement to the Amarâkosa, by Purushot-tama; makharipu is not with Halâyudha, and does not occur in the St. Petersburg Lexicon.

Such are the comparisons that chiefly suggest themselves with regard to the Samskrita Piṅgala and Nâgavarma. It would be interesting to minutely compare also the so-called Prâkṛita Piṅgala, as some of the peculiarities of N. may possibly be found in it; but the editor is unable to adduce more than a few points. Dr. Weber¹⁾ says that the Prâkṛita Piṅgala is a much later work than the Samskrita P., and that its sâtras are composed in verse, and contain a great number of new *termini technici*. In it, as in Nâgavarma, the term “gaṇa” has a more general meaning; the Amphibrachys (—) is called ja and payodhara, a term that however is not in N.; and the āryâgîti bears the name of skandhaka, a circumstance that is met with also in N., his Kanda (a tadbhava of skandhaka) being the āryâgîti²⁾. Mr. Colebrooke, in his article on Sanscrit and Praerit Poetry (p. 412 seq.), remarks that besides the Jâti metres that are noticed in treatises on Sanscrit prosody, other kinds belonging to the class of metres regulated by quantity are specified by writers on Praerit prosody. As instances of such metres he mentions the Dohâ, Gâhâ (gâthâ), Mahârâshṭra, Rola, Shatpadika, and others; but though as to names the Duvayi (295)³⁾, Gâdë (253) and Shatpadi of the present text may be compared, none of them appears to coincide as to form with any instances in Nâgavarma.

Nâgavarma knows only one kind of true Canarese metres: the devâkshara-feet metres⁴⁾, as he classes the Raghaṭe (Ragalē) with the Jâtis that are common to all the countries. He adduces two Samavrittâs (308, 309) among them, but theoretically their feet belong to the Canarese Mora-class. The Ragalês (a sort of Dvipada) are built on exactly the same principle as the later Shatpadis (318 seq.), that

1) Ps. 202, 203, 291, 295, 304. 2) As the skandhaka (or skandha, for the Canarese tadbhava is kanda) that is very common with Nâgavarma, is borrowed from the Prâkṛita Piṅgala (W. 295) and was known to Varâhamihira (505-587 A. D., W. 294, 304), the beginning of the composition of the Prâkṛita Piṅgala may have taken place in the 5th century. It is necessary to note this with regard to the Canarese works preceding Nâgavarma's, as also in them the kanda is frequently used, as one learns from the quotations in N. About the use of the āryâ-metre at a certain period (with Āryabhaṭṭa, who was born 476 A. D., Varâhamihira, etc.) see W. 209. 3) Regarding the Duvaly's scheme as represented by verso 295, it has been omitted to adduce it in the text; it is as follows: ~~~~~*~~~~~ | — | ~~~ | ~~~ | ~~~ | — | || ~~~-*~~~ | ~~~ | ~~~ | — | ~~~ | —. It would appear as if the foot preceding the long syllable in the end, were to be the purâri, a circumstance that would affect also the form of the scheme under v. 293. 4) This name is founded on v. 340 where N. says he has told the employment of the devâksharas.

nowadays are the commonest metres, but were unknown to N.; they contain a certain number of Moras, from three to five, in a certain number of feet that bear no particular name and may vary in form. The devâkshara-feet metres (296 seq.), however, are based on feet that, like the Samskrita Mora-feet with N., have names which show the forms of the feet to be used, and form three classes. Regarding the employment of these feet to some degree a striking uncertainty exists, as the number of Moras, whether for the verse-lines or the whole verses, is not mentioned (cf. p. 97, note¹⁾). To throw some light on the state of lexicography in South India at Nâgavarma's time²⁾ the three classes with their respective name-feet are quoted alphabetically—

I. Class: aja, jalasambhava, padmabhava, bisaruhajanma, bisaruohdbhava, brahma, vanajasambhava, sarasijabhava.

II. Class: adhoksbaja, upendra, jañaruhodara, pôdë alara, madanapitri, mandaradhara, vanaruhodara, vishnu, sarajijodara, hari.

III. Class: išvara, kandarpipu, kâmântaka, kâmâri, bhujagapaksha, madanahara, rudra, śaṅkara, hara.

The name-feet are of:—

the first class: ajanë, dhâttri, nâki, bömmam, brahmâ, surapam;

the second class: kamsâri, govindam, narakâri, nâkigam, parahitam, muraripu, murabara, śripati, hridaycäm.

the third class: kandarpâri, kâmaripu, kâmântakam, gaṅgâdhîsam, girijâkântam, girijânâtham, candra�auhi, trijagadguru, nilakantham, puramathanam, pramathâdhipam, bbujagadhâri, bhûtâgraṇi, madanadhvamisi, madanaripu, vishabhalakshyam, śûladharam.

There remains still a word to be said about Chapter 6, containing the six Pratyayas. Nâgavarma introduces them with the words “hence I will nicely explain to thee, as well as I can, the six pratyayas.” As the aphoristical text is rather corrupt, various different readings have been adduced. Recension M. (K.) introduces the pratyayas with the following śloka: prastâro naṣṭamuddishṭameka-dvy-âdi-la-ga-kriyâ | saṅkhyânamadhvayogaś ca shaṭ-pratyayamiti smṛitah ||. It can scarcely be doubted that this verse has been taken from Kedâra, the only difference between this verse and one in K. being that K.'s verse

1) Regarding the Madanavati, however, the number of Moras of which is certain enough, a verse is added in H., Ra. and M., stating to an inquirer that in this case there are 22 Moras; the metro of the corrupt verse looks somewhat like the Tripadi: ଶରୀଯମୁନ୍ଦାତି ଶରୀତମେ ଶଲ୍ପଦେ | ଶରୀତମେ ଶଲ୍ପଦେ ରତ୍ନ ମହାଶ୍ରୀକଳକୁଣ୍ଡ | ଶରୀଯତି ମୁଦନପକିରେଚୁବୋ ||

2) Cf. the list of proper names for the long and short syllables, above p. xiv.

concludes “pratyayâh shaṭ prakirtitâh” (W. 426). See also the remark on H.’s 6th Chapter above in p. v.

The following literal translation of Nâgavarma’s traditional Genealogy is offered, as met with in MSS. L., M., Sb., and Sc. that as to age may form the second recension: “The Veṅgi country (said to be now the Northern Circars, but not identical with Andhra, see above p. viii.) was conspicuous as being a surpassing one in the world; and in the seven grâmas that are as if countless in that country, was (*or is*) the charming Veṅgipâlu (*or* Veṅginagara). Vēṇṇamayya, an equal of Vibhudeva, a clever man, was conspicuous in this world like Ambujabhava, always like a treasure of good qualities. Pēṇṇamayya, a man of pure qualities, was as conspicuous as skilful....(He, Pēṇṇamayya)....excelled Cupid in beauty, bore the form of Ambusambhava, and was a man of good conduct in the Kaṇḍînya gotra. For that vipra of extensive renown, for the dvijanma who was the beloved son of that man, there was a good wife who surpassed the virtuous Arundhatî; her name was Kaṇḍî kabbë. When to that Kaṇḍî kabbë and Vēṇṇamayya who was conspicuous as a mine of glory, Dâmamayya was born in Cupid’s form, he (Dâmamayya) being praised by the world became conspicuous. His (Dâmamayya’s) modest wife abounding in world-famed good qualities, possessing a charming form, in every respect surpassed even Girijâtâ; her name was Kunda kabbë. To Kunda kabbë who was conspicuous in the said manner, and to Dâmamayya who was called a man of blameless qualities, the firstborn son was Vēṇṇamayya, a person of world-praised renown, honoured by the dvijas, one of Manu’s road. He (Vēṇṇamayya) was conspicuous as gifted with perfect qualities, being called lord of Sri-kântâ, a knower of all elegant arts (sakalakalâkovida), an unparalleled person, one of incomparable conduct, versed in the laukika and vaidika śâstras, and a man of many letters (anekâkshara). The wife of Vēṇṇamayya who was called as stated, possessed good qualities, and shone as filled with such a devotion for her husband that she surpassed so to say even Dharaṇisutâ; her name was Poṭa (*or* Poti) kabbë. To that Poṭakabbë and Vēṇṇamayya who was called a man advanced in science, the firstborn son became Nâgavarma who was gifted with the qualities of the poetry-gem of Vâkśrîpati.”

This our Nâgavarma is further called Kavirâjahamsa in verses 1, 3, 16, (182, 194, 203, 222, hamsa. 292,) 347. The numbers in brackets are to indicate that in those verses there exists some uncertainty as to whom the epithet is applied; and this circumstance leads us to an in-

vestigation into the meaning of the above-mentioned ambiguous terms of Nâki, Nâkiga and Piñaki.¹⁾

In page 96, according to H. and Ra., Nâki is a name of Brahmâ²⁾; and Nâkiga one of Vishnu; but according to recension M. Nâkiga is also identical with Nâgavarma, for it says in its reading of v. 22: "The prosody which Indudhara told to Umé, having been spread about on earth by Piñgala, Nâkiga (Nâgavarma according to B. and Sa.) uttered the mode he learned from that chandomburâši (*i.e.* Piñgala's work) to his own wife³⁾."

In the text of the metres it is said that svâgata (139) is Nâkiga's (B., H., M.); lalitapada (155) is Nâkiga's (B., H.); açyuta (164) is Nâkiga's (B., H., M.); jagadvandita (184) has been spread about by Nâkiga (B., H., M.); hamsagati (214) is Nâkiga's (B., H., M.); tanvi (218) is Nâkiga's (B., M., Re.); and the pure Canarese metre piri akkara (302) is of Nâkiga (H., M.). It might be inferred from this that all the said metres had been invented by Nâgavarma; but that would be wrong, as svâgata and tanvi belong to the Samskrita Piñgala. Nâkiga in these instances, however, cannot be meant for Vishnu, but only for Nâgavarma⁴⁾.

His name, therefore, is also directly mentioned in some vrâttas; thus vanaja (121) is of Nâgavarma (B., H., M.); kusumânghripa (173) came from N. (B., H., M.); taraļa (198) was invented (nirmita) by N. kavîndra (H., M.); and mattebhavikrîdita (202) is N.'s (H., M.). Not one of these metres is in the Samskrita Piñgala. Nâgavarma, further, teaches the number of the vrâttas (222); and "he gifted with excellent qualities" (guṇâgrani) the raghaṭâprabandha (254).

1) Nâki, a deity, occurs in the Abhidhânaçintâmaṇi of Hemacandra who died 1172 A. D., and the Bhâgavatapurâṇa (7, 8, 36); but is not in Halâyudha's koshâ. Nâkiga is neither in Halâyudha nor in the St. Petersburg Lexicon. According to the Canarese Gajasahasranâma (of about 1300 A. D.) Nâki is an epithet of Siva (2, 70). With regard to Dr. Burnell's interesting account of the Mgityulângala Upanishad in Ind. Ant. ii, 266 I remark that Iâṅguli (perhaps another form of lângali) is a name of Siva according to the same work (4, 2).

2) This appears further from a Kanda verso supplementary to the Utsâha (v. 339) which occurs in H. and Ra. at the end of ch. 5, and in which Nâki is explained to mean Aja gaṇa: मृदुमुदुर्मीसुवत्त्वा | दृदं धर्ती साक्षिं बजगृहं दृष्टा || शुद्धजलं कर्त्ते गुरुं ते | तेऽपि च विरे लक्ष्मीनियुक्तं मीने प्रसवदेहं ||

3) This verse appears in recension H. where it is the first verse of the work, in the following form: "Hear, my dear (wife), I am going to relate to thee that mode which the deva (*i.e.* Siva) told the devi, and which Piñgala heard and told the gishis." 4) According to the rather arbitrary different readings of B. Nâkiga (and Nâki) occur also in some other metres. Nâkiga must have been a current term at Nâgavarma's time, for it occurs in v. 137 of the nânarthakânda of his vastukosha; but the verse is unfortunately quite corrupt in our copy.

Nâki occurs as genuine perhaps four times in the vṛittas: upendravajra (133) is in the manner which Pinâki and Nâki stated (B., H., M.); śalini (140) is Nâki's (H.); bhujangaprayâta (149) is renowned like Nâki (B., M.)¹⁾; and nirupama (153) is unparalleled like Nâki (M.)²⁾. Nirupama is not in the Samskrita P. As Pinâki, *i.e.* Siva, and Nâki here occur as different in one and the same sentence, as above Indudhara and Nâkiga (Nâgavarma), it becomes probable that Nâki too stands for Nâgavarma.

In the ručira (163) that is in P., it is said that it is well ascertained by the way that was told by Pinâki, *i.e.* Siva, to Girijé (B., H.) or Umé (M.) Pinâki may perhaps be meant by the Kavirâjahamsa of the verses that above, in connection with this term, appear in brackets; the metres of the verses, however, are not in the Samskrita P.

Kavîśvara, kavîndra, prabhukavîndra occur in vs. 147, 224, 252. It is a little dubious who is meant; but from v. 27 as well, which is genuine, and states that Nâgavarma kavîndra, the sayyâdi (*i.e.* straight foot), taught the long and short syllables, as from v. 198 according to which the taraṇa was invented by Nâgavarma kavîndra, it seems to follow that the terms in all the cases refer to Nâgavarma. Sayyâdi occurs again in the indravamśa (151, H., M.), the Canarese form of which was made by him.³⁾

Two of such not unfrequent but strange verses that praise the author of the very work in which they occur, are seen also in the course of N.'s prosody. The reading of the one (246) is quite unsettled; the other (249) says: "Possessed of excellent speech, born of the great lineage of Satapatrodbhava (*i.e.* Brahmâ), an ornament to the multitude of clever poets, unlimited in the appearance of good qualities (guṇodayoddâma), parallel in understanding to Caturânana and Indra (H.; parallel to Caturânana, Indra and Vishnu, B.) is Nâgavarma, unparalleled". A translation of the last verse of the work (347) is: "May this land that irradiates the sky and (its) margin, and the king (bhûmipa) be happily united for ever! May the land thrive! May Yama who plucks up the sole of (man's) foot, and adversity keep back! May the greatness of Nâgavarma's poetry become full by this Chandas! May the meaning (mata) of the Kavirâjahamsa be spread on earth!"

Verse 249 confirms the statement in the genealogy of recension M. that Nâgavarma was a Brâhmaṇa by birth; and verse 347 states that he

1) Re. has Nâkiga. 2) Nâkiga in B. 3) Of the mandâkrânta (188) that is in P., it is said that it had become celebrated in the world by Kandarpa (Cupid; H., M.), *i.e.* probably by Nâgavarma who was like Cupid.

lived under a king, probably of Veṅgi, to which N. is stated to have belonged, and which was counted by him (according to II.) as one of the 56 countries still at the time when he wrote¹⁾. This land was once ruled by the Pallavas, probably a so-called Dravida race²⁾. Their kingdom was called Veṅgirâshṭra, and their capital was Veṅgipura or Kalîṅganagara³⁾. To the, strange to say, Sanscrit names of the (Jaina) rulers invariably the epithet "Varma" is added (cf. our Nâgavarma⁴⁾. A.D. 777 their dynasty was to some extent still extant; at that time Kunḍavvē (mother Kunḍē), daughter of the Pallava king, erected a Jain temple in the north of Śripura⁵⁾. However 605 A.D. the Câlukya Vishnu Vardhana II. had conquered the capital Veṅgipura and founded the Râjamahendra dynasty⁶⁾; and after 680 A.D. the Câlukya ruler of Kalyânapura on the Tuṅgabhadra, Vinayâditya, a relation of the Râjamahendra line, smote one of the Pallava râjas, as did also a king of the Kôṅgu or Cera dynasty⁷⁾. About 1000 A.D. the kingdom Veṅgi passed to (the Saiva) Râjendra Coḷa, the then dominant sovereign of Southern India. A.D. 1175 Veṅgi vishaya had fallen under the sway of the Kâkateya dynasty of Oruṅgal⁸⁾; Veṅgipaṭu has become a small hamlet.

Nâgavarma's Chandas, especially in its present different recensions, is unfit to prove the religious notions of its author. From certain maṅgala or nândi verses at the beginning of recensions B. and M., to which e.g. also verses 1-3 of the present text belong, it might be concluded he was a Saiva; but they are spurious, as none of them occurs in II., and only one of them, an invocation of Sarasvatî, is in Rc. But there are genuine passages enough to lead one of the present day to think that Nâgavarma was a follower of Siva. With Nâgavarma the term "deva," the originator of prosody according to II., denotes Rudra, and his wife devî is Umâ⁹⁾. He calls a long syllable Rudra or deva, and a short one Hari; again he calls all Canarese feet that are long in form,

1) See above, p. viii. 2) Pallava may be another form of pöllava or pöleya i.e. a low man; cf. the Tâlugu pallé, rustic, rude, low; paluva, wretched, vile. 3) Kalinga may be connected with kal, a stone. Odra, Udra (i.e. Orissa) means "of breakers"; öddara desa the country of (the stone-) breakers; öddja belongs to root: ud, üd, to break, the r in the word being the sign of the plural. The öddja people (nom. pl. öddar, gen. öddara) are well-known tank-diggers that speak Tâlugu. In Veṅgi probably the vowel e has originally been short.

4) Ind. Ant. iii., 152. 5) Ind. Ant. ii., 155 seq. 6) J. R. A. S., N. S., 2, 1, p. 253, 254; cf. Ind. Ant. i., 348. 7) Ind. Ant. ii., 156. 8) J. R. A. S., N. S., 2, 1, p. 252. 9) See above, p. xix., xx. Cf. Pingala's first, perhaps spurious verse, according to which Piṅgala obtains the prasâda of Siva.

Rudra; those of middle size Vishṇu; and the shortest Brahmâ; and lastly he gives names of Rudra to all the Sanscrit Mora-feet.¹⁾ However as further on it will become quite certain that N. was a staunch Jaina, he in his prosody has simply hidden his convictions on account of the Saiva views, as it would appear, of the ruling dynasty; and not only that, but he has also flattered his king by adopting the above-mentioned course. For himself, nevertheless, he has made playthings of the deities; and must have laughed in his sleeve when using such convenient, but absurd phrases. It is interesting to observe that at Nâgavarma's time Vishṇu was condemned to be a short syllable, etc.; as it shows that the jealousy between Saivas and Vaishṇavas had already become notorious. In re-cension M. the concluding paragraphs of each chapter contain the words "the lotus-feet of śrimad bhagavad arhat parameśvara," in which the "arhat" may possibly still point to a Jaina author.

By Mr. C. P. Brown's Tâlugu Grammar of 1857, p. 295-322, we are enabled to throw a gleam of light on Nâgavarma's prosody. According to that work Tâlugu Prosody comprises uniform metres (N.'s aksharačandas) and changing metres (N.'s karnâta mâtrâgaṇačandas).

In the first there are used the 8 Sanscrit feet denoted by the letters Ma, Ya, etc., and the letters La (short) and Ga (long). Also Mahâ-sragdharë occurs among the uniform metres, of which a Hamsayâna (seven trochees and a long syllable) is remarkable. N.'s Mallikâmâlê is called Mattakokila; and his Vanamañjari is Tâlugu Mânini. Tâlugu Taraļa has its Caesura at 11, N.'s at 8; and in several other vrittas the Caesura is different. Tâlugu uses also the Kanda; "it is the metre employed by Nannayya bhaṭṭa in his Cintâmanî, or treatise on Tâlugu grammar"²⁾.

Regarding the changing metres or Upajâti metres Mr. Brown remarks that they originate in the Kannada language. They comprise six Indra feet (—;—;—;—;—;—;—); two Sûrya feet (—;—); and six Candra feet which are formed by adding a syllable

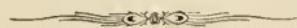
1) In his dictionary, the Vastukosha, Nâgavarma puts Rudra and his synonyms before Vishṇu and his, as Halâyudha had done before him in his Abhidhânaratnamâlâ. Professor Aufrecht says regarding Halâyudha's Kosha, p. v., that "he uses many artificial metres, which no other lexicographer has taken the liberty of employing for such a dry subject as a string of synonyms." But Nâgavarma has done exactly the same, using e.g. the mâlinî, indravajra, upendravajra, mandâkrânta, mahâsragdharâ, kanda, trivindi and akkara.

2) According to Brown's Dictionary, preface, p. x., he wrote about 1130 A. D.

to any Indra foot, and are used only in the Akkaras. (Did the Tâlugu Vaishnâvas perhaps disagree about the Rudra gañas?)

Changing metres are 1) the Gîtis, viz. the Āṭa (first line 3. 3. 3 * 5. 5, second line 3. 3. 3. * 3. 3),¹⁾ and the Tete (all the lines 3. 4. 5 * 3. 3); 2) the Sîsa; 3) the Dvipada (generally each line 5. 4 * 5. 3); 4) the Layas, viz. e.g. the Layagrâhi, or v. 276 of the present text; and the Layavibhâti, that is the Layagrâhi with its 39 Moras, but all its longs, except the two last, are resolved into two shorts each; 5) the Ragada, N.'s Raghâṭâ; the names, however, for the instances are different; 6) the (mâtrâ?) Daṇḍaka or blank verse in a measured prose (six lines, each of which appears as ---.---.---.---); 7) the Taruvaja, an extension of the Dvipada, two Dvipada lines forming one Taruvaja line; 8) the Utsâha, or v. 339 of our text; 9) the Akkaras.

With regard to the Taruvaja (?), Utsâha and the Akkaras in general Mr. Brown thinks that they are "experiments in metre which have not obtained popularity", "are imitated from those in the Kannâda language, and have been introduced (into Tâlugu); but have never become popular or common"; and concerning the Akkaras in particular he remarks: "the Akkara is used only by Naunayya bhaṭṭa (A. D. 1130), and one or two imitators. The poet himself uses only two varieties, which he calls by the one name Akkara". "The Akkara is in truth a Kannâda metre, and has been naturalized in very few Tâlugu poems." He adduces the two varieties: madhyâ akkara and madhura akkara, names that correspond to N.'s naḍu akkara and ēḍé akkara. The first, according to an instance from Nannayya's âdiparva, seems to contain 25 Moras in each line; the second, according to an instance from the same, 22; but as in Canarese there appears no rule regulating the number of Moras.



1) Comparing Mr. Brown's two instances of the Āṭa (p. 307, 309) it will be observed that they differ regarding the number of Moras. The instance of our text is 3. 3. 3 * 3. 4. 3 | 3. 3. 3 * 4. 3, exhibiting 16 Moras in the second line; whereas the above instance has only 15 in it. But our instance must be correct, as the numbers 4. 3 are very distinctly expressed in one of the lines of the original by "nagajâpriyya" (ॐ—.—ॐ, an epithet of Siva); the other line in question is quite corrupt in our copy of the Kavijihvâbandhana.

B. An Essay on Canarese Literature.

I. The early period, from about 800 to 1300 A. D.

1. Means in hand.

The early period of Canarese (*karnāṭa, kannada*) literature can be understood, to a pretty satisfactory extent, from Nāgavarma's āhanda, as seen above, and from the following works:—

1. The *Sabdamaṇidarpaṇa* of Keśava or Keśi Rāja, that forms a comprehensive grammar of the Canarese language as it lay before the author in the poetical works of the early poets, from which very numerous citations, directly or indirectly, are adduced. Our references are taken from the Maṅgalūr edition of the work. (*Sbdm.*)

2. The *Kāvyāvalokana* (-loka) of Nāgavarma, a Canarese treatise on poetical composition, the first two chapters (on olē) of which we have been favored with by Tirumalē Syāmaṇṇa, Munshi of the Wesleyan Missionaries at Mysore¹⁾. (*Kvyl.*)

3. The *Samskrīta-Karnāṭa Nighaṇṭu* of Nāgavarma, in many artificial metres, an olē MS. of which has been obtained from the Jaina library at Mūḍabidir on the W. coast, through the kindness of Dr. Burnell. The character used in the MS. is nearly identical with that of the *Haṭagannada* specimen in Dr. Burnell's *Vāṁśabrahmaṇa*, the only difference being the use of letter ḡ (়).

4. The *Jagannātha Vijaya* of Rudra (bhaṭṭa), a Canarese story of Krishṇa, on olē. (*Jagv.*)

5. The *Rasaratnākara* of Sālva, a Canarese treatise on poetical composition, an olē copy of which the Tirumalē Syāmaṇṇa has been kind enough to supply. (*Rsr.*)

6. The *Viśvakṛiti parīkṣhaṇa*, 124 pages in Canarese, composed in A.D. 1873 by Hiranyagarbha, and lithographed at Dhāravāda (Dharwar). It contains specimens of two early Canarese works, and a few editorial remarks of value. (*Vkp.*)

1) In quoting it the 10 prakaranas of the 2 adhikāras (the first comprising 7, the second 3) have been counted successively by us, and the first number of the quotations refers to one of them. There may be a little irregularity in our counting as that of the MS. is out of order.

2. Keśava and Nāgavarma.

Keśava and Nāgavarma use in their writings the exact and finished style of their predecessors. It cannot be shown from their compositions that the so-called New Canarese existed at all in their time; Nāgavarma's prosody, in its present recensions, evinces some later grammatical licenses; but they certainly do not belong to him¹⁾.

A peculiarity of Keśava is that he wishes the ancient consonant l (ල), which for a long time has been quite out of use both in the oral and written language, to be retained and raised again to its due position, not only in cases of internal or external sandhi, but generally. How far Nāgavarma made use of the letter, is a question that cannot be satisfactorily decided on account of the questionable state of the MSS.; he maintains however its use in compounds²⁾, and writes khalga (instead of khadga, a sword)³⁾. [I take the liberty here to add that from Nāgavarma's karṇāṭaka vyākaraṇa in Sanscrit prose (Bhāshābhūshanya) which L. Rice, Esq. is going to edit, and a MS. of which he very kindly sent me for a cursory inspection, it is certain that Nāgavarma treats of the letter l (ල) also irrespectively of compounds; see 1, 10.]

To settle with any thing like certainty the time in which Keśava and Nāgavarma respectively wrote, is not very easy. It is certainly a strange circumstance that, in addition to many fragments, 42 whole verses occur as citations in the *Sabdamaṇidarpaṇa*⁴⁾, and that these are found

1) Abhinava Manga rāja, the author of a Canarese Nighantu, says (i., 4) that he will pattern after the Canarese of Nāgavarma. Cf. Indian Antiquary, i., 345 seq. It is a very curious fact that the interesting verse about "Ancient Canarese" (*Sbdm.* p. xvii. seq.) that is quoted by Keśava, forms also a quotation in the Kāvyañvaloka (2, 23). Nāgavarma did preceede the so-called II period, that appears already clearly in the Canarese Basava Purāṇa of A. D. 1369, where e. g. there occurs ādāhēṁ instead of ādāpēṁ (49, 30).

2) Kvyl. 5, 63. 98. 99. 3) Nighantu, Varga 12, 16; Nānārtha v. 100. The same form of the word appears in a rather old commentary in Cauarese on Halayudha's Abhidhānatratnamālā (2, 317), that regularly shows also g (ಗ), instead of sh, before the consonant p, e. g. pupga (pushpa), a peculiarity that our MS. of Nāgavarma's Nighantu does not present. See *Sbdm.* p. 25. 4) p. 17 अन्तर्वाप; p. 18 नवरसाच्छृङ्खर; p. 24 बीजरकं; p. 67 विधुली; p. 73 इल्ल इम; p. 75 असयु; p. 78 रामग्रन्थ; p. 79 बक्ष्यरसः; p. 81 एषवैद्य; p. 81 नामवर्ण; p. 81 मुरवेशं; p. 81 धर्मविद्युति विरपः; p. 83 कर्मन्त्रैलः; p. 84 श्वेतामृतः; p. 112 नवरत्नः; p. 117 अनु प्रियुपः; p. 128 अंतर्वापः; p. 130 कुलमुणः; p. 130 मुनविदः; p. 136... विद्येष्वदः; p. 166 मुत्तृदसः; p. 176 अरक्तः; p. 188 लुभयः; p. 216 वर्दधरः; p. 216 विनितुः; p. 221 करुपलः; p. 221 सौकर्यसुः; p. 224 रुपरामकेऽः; p. 224 कीर्तिः; p. 224 अभुदः; p. 225 वर्पमुदः; p. 230 गोदयितः; p. 231 विद्येयः; p. 233 गोदितः; p. 234 मुत्तृदः; p. 239 वर्षज्ञः; p. 244 उक्तलः; p. 266 मुद्दितुः; p. 267 असवः; p. 267 अर्केऽमः; p. 270 नवेयदः; p. 272 वायुनः.

also in the first part of the Kāvyāvalokana which treats of grammar too, and further that of these verses in one case four, in another three, and in three other places two follow one another in the same succession in both works. One of the two authors therefore appears to have used the other's work. In the present recensions, Keśava's composition not unfrequently gives only fragments of verses as instances, whereas Nāgavarma always cites whole verses I can mention only one Canarese early author as having been a common authority to both, viz. Hamsarāja¹⁾.

About the time of the two authors in general the following can be adduced. Nāgavarma, in his quotations, introduces a Cālukya čakreśa as fighting²⁾; a Jayasiṅga bhūpa whose elephant is fighting victoriously³⁾; a Tailapa čakravarti in a very corrupt verse that contains, however, clearly the name of Raṭṭa halī⁴⁾; a Vikramānuka who orders a mahādāna to be given⁵⁾; the Pōlakeśi vallabha whose fortitude is praised⁶⁾; a Suvarma nṛipa as fighting⁷⁾; a Kōṅguļi (Kōṅgalī?) varma who is gaining the victory over a body of horsemen⁸⁾; a Mādhava who is fighting⁹⁾; and, in a verse that is also in the Sabdamāṇidarpaṇa, a Vikhyātayaśa¹⁰⁾. Also Keśava's quotations contain a Tailapa¹¹⁾; further a Viṣhpū Vijayāditya¹²⁾, an Udayāditya¹³⁾, a Nṛipatūṅga¹⁴⁾, a Janodaya¹⁵⁾, a Nārasimha¹⁶⁾, and a Simhasena kshitiśa¹⁷⁾.

Pōlakeśi (Pulakeśi), Jayasiṅga (Jayasimha), Tailapa and Udayāditya are names of kings belonging to the Cālukya dynasty; Tailapa belongs to the Kalyāṇa line, Udayāditya to that of Veṅgi; Jayasiṅga and Vijayāditya

1) Sbdm. p. 377 (ಕರ್ತವೀರ್ತ); Kvyl. 5, 84. 2) Kvyl. 2, 46. The first half of this verse that does not include the name of Cālukya, occurs Sbdm. p. 83 (ಕರ್ಮನೇಂದ್ರಿಯಸಿರ).

3) 2, 37. 4) 4, 14. 5) 5, 84. 6) 9, 35. 7) 3, 3S.

8) 5, 85. 9) 2, 38. 10) 3, 32; Sbdm. p. 13S: "To her and him Vikhyātayaśa was born, who as to kula and ēala surpassed all on earth, cultivated justice, and was a peerless bull for the ocean of hostile armies". 11) p. 112: "The sword of Tailapa's arm was like Rudra (when being considered as) the fire of the (all-destroying) timo". 12) p. 201 (cf. p. 90 where its beginning: ಅಧ್ವರ್ಯ) according to a Jaina MS. received for collation from Müqabidár through the kind endeavours of Dr. Burnell: "Viṣhpū Vijayāditya whose chest was like a cloud". 13) p. 175: "What a beauty! Udayāditya causes to be said of himself that Manu and he are the virtuous, that the celestial tree and he are the donors, that the ocean and he are deep". 14) p. 171, "Who will not bow to Nṛipatūṅga that bears the weapons as the first of kings, is conversant with polities, dignified, pure, munificent and heroic?" 15) p. 255: "I undertake to tell this to Janodaya". 16) p. 192: "Nārasimha is like lightning, like a lion, and like the flaming eye of Purahara". 17) p. 177: "King Simhasena caused to be said of himself that he was life and riches, mother and father, the eye and the road."

occur in both the Câlukya lines¹⁾. Nripatunga may remind one of Vikrama deva or of Vîra deva, both of whom had the title "Kulottunga Cola."²⁾ Vikramâṅka³⁾ may be the mentioned Vikrama deva, (or may possibly be a mistake in writing for Vikramârka, "the ruby of the Câlukyas")⁴⁾. Kônguli (probably Kôngali i.e. Kônganî) varma and Mâdhava appear to belong to the Cera dynasty^{5).}

Nâgavarma's quotations further mention a Cola dharitripâla⁶⁾; and of Keśava it is stated that he has written a Cola pâlaka çaritra^{7).}

Nâgavarma was a native of Veñgi⁸⁾; Keśava probably of Kalyâṅga.⁹⁾ That the two poets were not contemporaneous with the mentioned kings, is beyond all doubt, as the verses in which they are alluded to, are quotations from the works of their predecessors that may have lived under those princes or afterwards.

The following are a few dates regarding the Câlukyas¹⁰⁾: About 300 A.D. king Jayasimha of the Câlukya race began to subdue the Pallava dynasty¹¹⁾ that ruled over a part of the South. The fifth king known after him was Pulakeši, 489 A.D. A hundred and twenty years later, 609 A.D., the Câlukya king Satyâśraya ruled at Kalyâṅapura¹²⁾, the capital of Kuntala deśa; whilst his younger brother Vishṇuvardhana II. (Kubja Vishṇuvardhana) was king at Veñipura, the capital of Veñgi deśa (now the Northern Circars) which he had conquered A.D. 605. Fifty-two years afterwards, from 657-670 A.D. a Jayasimha ruled over Veñgi; 707½-725½ Vijayâditya I. appears there; Vijayâditya IV. of Veñgi occurs after 881 A.D. His successor, (about 900 A.D.), was Udayâditya.

Meanwhile the Kalyâṅga kingdom had been suffering much from the

1) Journal of R. A. S., N. S., i., 2, p. 253 seq.; Ind. Ant. ii., 175 seq.; Jayasimha also Ind. Ant. i., 157 (c. 478 A. D.); ii., 156, 297. There is an Udayâditya also among the Hôysalas, Ind. Ant. ii., 299; and two Vijayâdityas are among the Kâdambas, i., 156; and a Vijayâditya râya (c. 750 A. D.) among the Ceras, i., 362. 2) J. R. A. S., N. S., i., 2, p. 255.

3) Ind. Ant. ii., 155, 160, 361, 362; iii., 151 appear Vikrama râjas of Cera. 4) Ind. Ant. i., 156. 5) Ind. Ant. 1872, 361. 6) Kvyl. 5, 121. 7) Sbdm. p. xxii.; p. 408.

8) Nâgavarma's Chandas v. 4 seq.; above p. xviii. 9) According to the Canarese Basava Purâna, etc. See further on. 10) J. R. A. S., N. S., i., 2, p. 251 seq.; Ind. Ant. ii., 175, 176.

11) As has been stated above p. xxi, its kingdom was called Veñgi râshtra, and the capital Veñipura, and once Kalinganagara, Ind. Ant. iii., 152. A Pallama (Pallava) râya appears at Basava's time, Gaṇa sahasra nâma 8, 37. It has already been pointed out as something curious that the last term of the Pallava kings' names (except in one case) is "varma." Cf. the Kâdambas, Ind. Ant. i., 156, 366; the Tiruvankodas (Travancoreans), Brown's Cyclo. Tables p. 64; and Nâgavarma, Guṇavarma, etc. in the remarks on Nâgavarma's Chandas. Palli is the name of a low tribe of people in the South. 12) Cf. Ind. Ant. ii., 94.

Ratṭas or Raddis (see above the Ratṭa halli)¹⁾. 973 A. D. Taila bhūpa II. (Vikramāditya) restored the power of the Kalyāṇa dynasty which had been for some time usurped by the Ratṭa kula. A. D. 1076 Tribhuvana Malla (Vikramāditya) became king, and reigned for 51 years²⁾. 1150 A. D. Tailapa III. or Trailokya Malla ruled at Kalyāṇa; 1189 A. D. his successor, Someśvara deva IV., was dethroned by Bijjala deva, who extinguished the Kalyāṇa dynasty, and founded the Kaluburigē dynasty³⁾.

In the mean time, about 1000 A. D., Veṅgi had passed to Rājendra Coḷa, the then dominant sovereign of Southern India⁴⁾, whose brother

1) In Tamil: Iraṭṭu; in Telugu: Raddi, Rēḍdi (Brown's explanations are: a Sūdra tribe; a Hēggadī, i.e. a chief; a pēḍda yajumāna, i.e. a big master); in Kannada: Raḍḍi, Rēḍdi. Reeve-Sanderson: a caste of original Telugu farmers; the head man of a village; an affix to the name of stone-cutters (called ḍḍa). Cf. Ind. Ant. i., 361. 2) Ind. Ant. iii., 257.

3) According to the Canarese Canna Basava Purāṇa another establishment of Kaluburigē takes place (62, 30. 44), that may refer to the Muhammadan Bābīmī dynasty. At the same place the Purāṇa states that with Alīya Bijjala (i.e. son-in-law-Bijjala), the successor of Bijjala, after he ruled for 60 years, this Bijjala dynasty ceases. The Basava Purāṇa (5, 57) calls Bijjala i. a Cālukya. According to Brown's C. T. p. 58 Bijjala or Bijjala deva was a Cālukya, and ruled from 1156-1168 A. D. His third successor was Someśvara deva (1176-1184 A. D.), after whom the name Cālukya begins to disappear.

4) 894 A. D. Ādityavarma, a Coḷa prince, had subdued the Kōṅga or Cera dynasty, Ind. Ant. i., 360, 361. Taṭakāḍu on the Kāveri, about 35 miles S. E. of Srīraṅgapaṭṭa, had been one of its capitals. In the course of the 10th century it became the capital of the first or second sovereign of the Ilōysaḷa or Ballāla dynasty of Karnāṭa.—Ind. Ant. ii., 107, it is said that Kulottunga Coḷa, who appears already 1143 A. D., conquered the Tēlingu āṇya (kingdom) 1171 A. D. (cf. Murdoch, p. 188, where a work about this event is mentioned); by him, somehow, Vira deva Coḷa must be meant.—In the mentioned Canarese Basava Purāṇa appear as prior to, or contemporaneous with, Basava. (Cf. Canna Basava P. 55, 8 seq.); Kara Vira Coḷa (44, 58; 26, 54; 54, 72; 9, 33); (Dharma) Coḷa of Karavūr (44, 58); Uttuṅga C. (44, 58; 11, 16); Rājendra C. (44, 58); Vikrama C., called also Narendra or Manujendra C. (44, 58; 27, 67); Vira C. (44, 58; 22, 1 seq.; 25, 4); Kulottunga (Vara) C. (50, 1 seq.).—Mr. C. P. Brown in his Cycloic Tables adduces, sub A. D. 1108 and 1128, Vikrama Coḷa; 1118, 1149 and 1171 (here together with Kākateya Gaṇapati of Ōruṅgal) Kulottunga C.; 1238 Kulottunga Rājendra C.; 1279 Rājamahendri (and Kārṇāṭaka? see Sbdm. p. xxii.) was ruled by Vira Coḷa Mahārāja, younger son of Rājendra C.; whose son Rāja rāja had abdicated in favor of his brother this Vira C.—"For some time before 1292 (or 1295) A. D. this (Ōruṅgal) kingdom had been ruled by the queen dowager Rudramma Devi (a Devagiri princess), who seems to have entirely gained the affections of her people; she resigned in favor of her son Pratāpa Rudra deva, whose family-name was Kākateya". Dr. Burnell's Vamśabrahmaṇa, p. vii.—About Veṅgi dēṣa see also Ind. Ant. i., 348, where it is said that its capital Veṅgi was the residence of a Buddhist dynasty anterior to the foundation of the Eastern Cālukya kingdom about the end of the 6th century. Cf. J. R. A. S., N. S., iii., 1, p. 146. Regarding the establishment of Buddhism in the South the Mahāvāma of about 460 A. D. (M. Müller's Sanscrit Literature, p. 267) states that 245 B. C. king A-oka sent a Thero or Sthavira to Mahisamandala (or Maisūr), and another to Vanivāsi (or Banavasi). Ind. Ant. iii., 273. In Tamil Tera means a Baudhiha, Terasa in Canarese is a member of a class of Liṅgāita gaṇas (Gaṇasahasran. 6, 4); Terasu in Telugu is a leader or chief.

Vijayāditya became viceroy of Veṅgi deśa. Rājendra Coḷa was succeeded by his son Vikrama deva, surnamed Kuṭottuṅga Coḷa. On the death of his uncle, the viceroy of Veṅgi deśa, the king deputed his son Rāja rāja to assume the office; but after holding it for one year, 1078 A. D. he resigned it in favour of his younger brother Vīra deva Coḷa, who also assumed the title of Kuṭottuṅga Coḷa. His grants are found in great numbers from 1079-1135 A. D., when a partial restoration of the Cālukya line seems to have taken place. 1175 A. D. Veṅgi had already fallen under the sway of the Kākateya dynasty of Oruṅgal.

As Nāgavarma and Keśava must have lived a certain number of years after the poets whom they quote, and who evidently had written on the feats of the Cālukya and Coḷa kings as connected also with the Veṅgi and Kalyāṇa lines (between 609-1189 A. D.), they cannot well have composed their works long before 1200 A. D.

The above-mentioned author of the Viṣvakṛti parikṣhaṇa (p. xxiv.), who evidently has concerned himself with the study of certain old Canarese works, states that he knows the Canarese novel Līlāvati prabandha, from which, as he proves, Keśava has cited at all events two verses¹⁾ and was composed more than a thousand years ago, so that it might date from about 870 A. D. (?). Another Canarese novel, called Candraprabha Purāṇa, was composed in A. D. 1189 by Argala (Aggaḷa) deva. This seems to follow from the last verse of this work cited by Hiranyagarbha: "When the 1111th year of the Saka nṛipa had arrived, on the 11th day of the bright lunar fortnight (sita) of the first lunar month (čaitra) of the well-known (prākaṇa) Saumya year this pearl of composition was finished". These two circumstances contain a slight hint as to the age of the early Canarese writers.²⁾ Argala is the

1) With regard to ಅಂತ್ಯ and ಅಂತ್ಯ under rule 217. In this case Hiranyagarbha's recension of the grammar coincides with MS. No. iii. of the Maugālūr edition and with the Jaina MS. collated, that has been mentioned in p. xxvi., note 12. Vkp. p. 121. 2) Mr. C. P. Brown in his preface to his Telugu-English Dictionary, 1852, repeats what he had stated two years ago in his Cycloic Tables (p. 58), viz. that the Mahābhārata and Rāmāyaṇa were translated into Tēlungu in the days of Vishṇuvardhana (at first called Bēṭṭa rāya, hill-king), a Cālukya, A. D. 1120. His fuller statement in the Tables runs thus: "As the poet and grammarian Nannaya Bhatta, who wrote the Ādiparva in Telugu, lived in the reign of (the Cālukya) Vishṇuvardhana, we are now in possession of the era when that author flourished: and at that period the Telugu language had already attained classical perfection. The Mahābhārata was commenced by the grammarian named above: but was continued by Erra Pragada, and completed by Tikkanna Somayājī: who likewise translated into Telugu metre a great part of the Rāmāyaṇa (i. e. Uttara Rāmāyaṇa, preface to Dictionary). He (Tikka) died (according to a traditional verse) A. D. 1198". Mr. Brown before this (in his Essays) had placed

name of one of the fourteen Jaina Tirthakaras, whose names will be given further on.

3. On Keśava in particular.

Regarding Keśava in particular it is curious that he twice uses as an instance¹⁾ the word “ṭöppigē”, a hat, cap, helmet, bonnet, which, if not so-called Dravidian, as it does not seem to be, is a tadbhava of the Hindusthāni “topi”, “ṭopī”, a word that is used nowadays in Tēlugu, Malayāla, Canarese, etc. The first Mohammadan invasion of the Dakkan took place A. D. 1294. If the word is not Dravidian and has reached the Dakkan by that invasion, Keśava, especially if at the same time the word had been taken by him from a predecessor's composition, would fall rather late; but the term may have been introduced by traders and travellers long before 1294.

Keśava, as stated above (p. xxv.), teaches the use of the ancient letter l (ఎ), and, to some extent at least, in conformity with what he found in the works of his predecessors or also in śāsanas (prayoga drishṭa, p. 37). In a copper grant of the Cera dynasty, dated 804 A. D., it is still regularly used²⁾; in one of the Eastern Cālukyas of 1079 A. D. neither it nor the letter r (ఏ), that is met with in MSS. even later than

Nannaya Bhāṭṭa at king Rūndra Pratāpa Gaṇapati's time. About his other work, a Tēlugu grammar in Samskrita, Mr. Brown in his Dictionary says that it was written about A. D. 1130.—As the Vishṇuvardhana is called a Cālukya, he probably is the Vishṇu vardhana viii., surnamed Vira deva Kulottunga Cola, who was viceroy over the once Cālukya kingdom Veṅgi (Rājamahendri?) A. D. 1079-1135, see p. xxix. Cycloic Tables p. 61 Mr. Brown adduces Bēṭṭa rāya, who took the title Bēṭṭa Vishṇuvardhana, as one of the Höysala Ballāla, and states he died A. D. 1134—Mr. Brown, in his Preface, mentions another Rāmāyaṇa in Dvipadas which is believed to have been written by Raṅga nātha for Kona Bndha rāja, son of Kona Viṭhal Bhūpati, and remarks that this version appears to be one of the oldest Telugu poems. Simply on account of the names in italics we take the liberty to doubt this.—Regarding Tamil literature it has been said that the oldest Tamil works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jaina period extended probably from the 8th or 9th century A. D., to the 12th or 13th. The general opinion is that the grammar called the Tōlkāvya (ancient composition, by Ṭriṇa dhūmāgni of Madhurā) is the oldest work extant, and it has been placed about the 8th century A. D. The Tamil Rāmāyaṇa has been referred to the 11th century. See Classified Catalogue of Tamil Books by Dr. J. Murdoch p. xxii., seq. Dr. Weber says the translation by (the Tamil) Kamba (or Kampa of the Rāmāyaṇa with the Uttarakānda) must certainly date, according to Wilson,...as far back as A. D. 885; Ind. Ant. i., 249. In this case, however, it apparently ought to be Jainic, which it does not seem to be; see Murdoch p. 194. The Tamil Mūhābhārata seems to date from the 16th century, Murdoch, *ibid.* p. 190 1) The instances do not appear to be interpolations 2) In the Nāgamaṅgalā copper plates (Maisūr) of A. D. 776 its employment is regular; they too belong to the Ceras. Ind. Ant. ii., 776.

1428 A. D., are extant¹⁾; whether the absence of the two letters in this case is merely accidental, I am unable to say. I have not observed the *l* as a letter of Alliteration in the fragment of the *Lilāvati* as given by Hiranyagarbha; but from the instances in which it appears as such, its general use at a certain time can be firmly established²⁾, excepting cases of Sandhi of the older period.

It does appear more than probable that the author of the Canarese *Basava Purāṇa*³⁾, Bhīma, who finished his composition 1369 A. D.,

1) According to a communication from Dr. Burnell (1874). Also a *Kalyāṇa-Cālukya* plate of A. D. 608 does not contain the *l*; if this be not accidental, it would point to the letter having become sooner obsolete towards the inland north (and perhaps also in Veṅgi, as Mr. Brown, in the preface to his Dictionary, does not seem to have known anything about the existence of the letter in Tēlegu), the communication between this and the countries where it is still in use (*Tamil*, *Maléyāla*) having not been very frequent.

2) In Hiranyagarbha's fragment of the *Candraprabha* it may occur as letter of Alliteration in verse 69, 115, 144, 145 (?). 3) A few *Lingāita* notes regarding the founder of this *Saiva* sect, Basava, may prove acceptable. The *Mala* (*i. e.* great) *Basava Purāṇa* by Śiṅgi rāja says: "After 9 *Nandas*, after 10 *Gupta* kings, after 21 thrones of the *Mōrēyas*, and after 27 *Kādamba* kings, the town of *Patṭakal* (*i. e.* royal insignia stone, about which place see Ind. Ant. iii., 257) had had 27 crowning of the assemblage of the *Cālōkyas* rulers. In it (the town) one of the *Cālōkyas* prince of the lineage of those and other kings, a rich merchant (*vāṇija*), an excellent follower of the *Saivāgama* has become *rājyastha*. He bears the name of *Trailokyāēḍūmaṇi*; his wife is *Mahālekhe*; the prince born to them is *Anumisha*". When *Anumisha*, one day, is lost in a distant jungle, he is met by *Anādi Vṛishabha*, who gives him his own *linga*. *Vṛishabha* in re-entering *Kailāsa* is stopped by the doorkeepers *Śiṅgakeśa* and *Dravida* (4, 11 seq.), whom for their rudeness *Siva* sends down to the earth. They go to *Kalyāṇapura*, "to the mighty, the chief of the sun-race of the *Cālōkyas* (cf. *Basava* P. 5, 57, where too *Bijjala* is stated to belong to the *Cālōkyas* *anvaya*) of the succession of the line of the kings' thrones; and the firstborn of them assumes the name of *Bijjala Karṇa deva* (about *Karṇa* cf. J. R. A. S., N. S., i., 2, p. 261). When he has obtained the royal power (*pāṭṭa*), *Vṛishabha* descends to the earth", and becomes the well-known *Basava*, the later premier at *Bijjala*'s court (*Śiṅgi rāja* 5, 1 seq.), whom two times he, *Basava*, calls "Kerala's king" (*Basava* P. 53, 33, 54). The same story in an abridged form occurs *Canna Basava* P. 57, 70 seq.: the wife here is *Maharlekhe*, the doorkeepers are *Simhi kesari* and *Davida* (*i. e.* *Dravida*, *Tamil*), the king is *Kanyeśa* (?) *Bijjala*. *Basava*'s father was *Māṇḍigē Mādirāja*, an *Arādhya* (*Saiva*) Brahman of *Bāgavādi* in the *Karṇāṭaka* desa (Bas. P. ii., 45, 46). At the instigation of *Basava* and his friends *Jagadeva*, in company with *Mollayya* and *Bōmmayya*, murders *Bijjala* (Bas. P. 60, 60; 61, 6, 7; 61, 21 seq.; Can. B. P. 62, 26). Contemporaneous with, or prior to, *Basava* are, besides the *Coḷa* kings mentioned above p.xxviii.: 1) *Allama* deva or *Allama* prabhu, who as an incarnation of *Gaṇanātha* went to the *Bēlavala* desa (a portion of the Canarese country), entered the town *Banavasē* (*i. e.* wood-spring, *bana-basō* or *basi*, sanscritized *vana-vāsi*), the seat of the *Kādamba* kings, (the ruins of which are still extant near the river *Varadā*, nearly due east of *Gokarṇa* on the Western Coast; cf. Ind. Ant. i., p. 157), where king *Nirahaṅkāra* (according to the *Can. Bas. P.*) or *Mamakāra* (according to the *Prabhu* linga illē) ruled with his wife *Sujhāni* or *Mohini* devi, whose beautiful daughter *Māyē* he troubled very much, saw the above-mentioned *Anumisha* in his grave, and took his *linga*, and went to *Kalyāṇapura* to see *Basava* (Can. Bas. P. 6, 7 seq.; 57, 87;

means the Keśava or Keśi rāja in question, when he states (1, 10) that by the grace of Keśi of Kōṇḍagūli, Siri Pandita, Sivaleñka Mañčaṇa Pandita, and Guru Mallikārjuna Pandita he will utter his work. In the course of his Purāṇa Keśi rāja appears as one of the chief devotees of Siva at Kalyāṇapura in Bijjala's and Basava's time, and is called Siva's clerk (senabova, 9, 42) and a Saiva dikṣhātārya (58, 4); further his disciples (śishya) are of a high standard (47, 35); he partakes, with many others, of a hideous Siva prasāda (59, 5); and at last Keśi rāja, the great one

62, 6 seq.; Prabhu liṅga līlē, i., seq.; Praudha rāya kāvya i., 47; cf Bas. P. 8). 2) Udbhaṭa (Udbhaṭṭa, Udbhuṭa) deva of Bhallakinagara, the guru of Bhoja rāja (Bas. P. 57, 6 seq.; Can. Bas. P. 57, 51; 55, 46; 1, 29; together with Bāṇa, Keśirāja, Mayūra, etc. in Brahmottara Kāṇḍa 1, 9; Gaṇa sahasra nāma 8, 16). 3) A Halāyudha (Bas. P. 25; Can. Bas. 57, 38; 1, 28) a Halāyudha occurs together with Udbhaṭa and other poets; Sarāṇa liṅgārīta p. 3; Gaṇa s. n. 8, 36). 4) Sindu Ballāla (Bas. P. 24, 73; Can. B. P. 57, 30; Gaṇa, s. n. 8, 1). 5) Desīṅga Ballāla (Can. B. P. 57, 10). 6) Vīra Ballāla (Gaṇa s. n. 8, 47). 7) Kūṇa Pāṇḍya (Bas. P. 50; Can. B. P. 55, 33 seq.). 8) Kumāra pālaka Gurjara (Bas. P. 54, 75; 44, 73; Gaṇa s. n. 8, 33). 9) Anantapāla nṛipāla (Bas. P. 55, 24). 10) A Gaṇapati king at Ṭrūṇgal at Basava's death (Can. B. P. 62, 27), contemporaneous with a Gaṇḍa Brahmayya (who is mentioned also Gaṇa s. n. 8, 32). 11) The (poet) Bāṇa (Bas. P. 54, 69).—The mentioning of the Höysāja king Vīra Ballāla of whom a gāsana is known that is dated 1193 A. D., and whose prime minister Rāya deva had one written 1199 A. D. (Ind. Ant. ii., 298 seq.), is alone a sufficient proof that Basava belongs to the 12th or 13th century. Further Kumārapāla proves the same; towards the end of the 12th century he was converted by the celebrated Hemaçandra, the Jaina Polyhistor, to the Jaina faith (Ind. Ant. ii. 15, 18, 19, 195, 241); Hemaçandra died 1172 (Bombay J. ix, p. 224), Kumāra pāla 1166 A. D. Gaṇapati was a title of the Kākateya kings of Ṭrūṇgal; the earliest inscription of the Kākateyas that has been met in Veṅgi deśa, now the Northern Circars, bears date A. D. 1175, the latest 1336 (J. R. A. S., N. S., i., 2, p. 252; cf. our p. xxi).—After so much it becomes clear that the following statement in the Can. Bas. P. (of 1585 A. D.) is a forgery, viz. that Basava (and Bijjala rāja) died "Tuesday, on the 11th day of the bright fortnight of the 12th month of the 707th year, called Raktākshi, of the Śālivāhana Saka" (62, 18), i.e. A. D. 785. The Sal. S. year 707 besides is not Raktākshi, but Kroḍhana, Raktākshi being the 706th (Brown's Tables, p. 44). The Saiva and Liṅgāita Sarapa liṅgārīta (probably of the beginning of the 19th century) gives (p. 177, 178) the Rākshasa year of Kali 3911 as Basava's death; but this (according to Mr. Brown) is the Vikṛiti year, and corresponds to A. D. 810. — Prof. Lassen (Ind. Alt. 4, 622) says that Basava died 1168 A. D.; the same appears from Brown's Tables p. 5, who states ad A. D. 1160: "The Liṅgavanta erod is founded by Basava"; ad 1166: "Bijjala rāja of Banavasi gave certain lands to tho Jaṅgamās, disciples of Basava"; and ad 1168: "Deaths of Bijjala and Basava". These dates do not agree with the statement, that Bijjala began to reign at Kalyāṇa in A. D. 1189; see above p. xxviii.—Cf. also the Gadagu grant with a figure of an ox or Basava, of A. D. 1213, Ind. Ant. ii., p. 297; and *ibid.* one of a similar character of perhaps A. D. 1057 (?); and two others *dtto. dtto.* p. 298: one of A. D. 1199; the other of a year between A. D. 1176-1182; and that of Vīra Ballāla of A. D. 1193. Vṛishabhalakṣya or Vṛishabhadhvaja, however, is an epithet of Siva older than Kalyāṇa Basava's time.—Late Liṅgāita writers make a thorough Jaina of Bijjala rāya; but elsewhere he appears to have entertained rather fickle views, e.g. the Basava Purāṇa relates his having put up a Govinda pratimē at Prātāpa Nārāyaṇapura (53, 31, 32).

(mahânta) goes with Basava to Saîgamešvarapura (61, 9; Kappadî saûgama, Kûdal saûgama, where Basava dies¹⁾). If the author of the *Sabdamanîdarpana* is meant, he lived still A. D. 1168 (or, according to others, still after A. D. 1189).

Keśava or Keśi râja, an *Arya* and an âcârya of the Yâdava host (*kaṭaka*), was the son of the daughter of the poet Sumanobâna, and his father was the excellent Yogi Mallikârjuna deva²⁾. This name reminds one of the just-mentioned *Saiva Guru* Mallikârjuna Paññita, of Mallikârjuna Arâdhya (*i. e.* Saiva Brâhmaṇa) of Amaragundâ at Basava's time³⁾, and of the great Mallikârjuna Yogi who at the same time appears on *Sriśaila*, where he is met by Mâda arasa (râja) or Mâdi râja⁴⁾. I cannot tell whether the Liṅgâitas count more than one great Mallikârjuna or whether the three names are to denote one and the same person; but it is evident that the grammarian's father bearing one of their liṅgas' names was one of the inducements for them to claim the renowned Keśava as belonging to their sect⁵⁾. In Keśava, however, no trace of Basava's sect is found.

1) The author of the *Canna Basava Purâna* (of 1585 A. D.), when praising a number of *Saiva* poets, mentions among them also Keśi râja (1, 17); the same does the author of the *Râjaśekhara vilâsa* (of 1657 A. D.) in 1, 17. The author of the *Purâna* further introduces at Basava's time the vira *śaiva* âcârya Keśi râja dandęsa (57, 49; cf. v. 34 where Keśi tandé, the father Keśi, occurs).—The author of the treatise *Kavijihvâbandhana*, a *Saiva*, calls himself an abhinava (modern) Keśi râja (1, 11, 12) or abhinava Keśava (3, 2, 3, 29), calls the author of the *Sabdamanîdarpana* "Keśava" (1, 11), and quotes two verses of that grammar, his 3, 31 being *Śhdm.* v. 34 on p. 45, and his 3, 30 occurring *Śhdm.* p. 42, v. 30. In the said treatise "Keśava" occurs six times (1, 6; 2, 38, 39; 3, 2, 3, 29), and "Keśirâja" three times (1, 11, 12; 4, 40); so there remains not the slightest doubt about the identity; besides in the concluding sentences of the chapters the author is regularly named abhinava Keśi râja.—In the *Saiva* and Liṅgâita *Sarâṇa* lîlâmgîta the Keśi râja ayya (master) is mentioned among the poets of Siva (Bêngâlûr ed. 1871, p. 3); and in the Canarese Brahmostara kâṇḍa between the *Samskrita* poets Bâna and Mayûra (1, 9).—In the *Saiva* and Liṅgâita *Ganâ sahasra nâma* (of about 1300 A. D.) Kesi râja appears among the devotees at Basava's time (8, 3). 2) *Śhdm.* p. 3, 40S. 3) *Can. Bas. P.* 57, 17; *Ganâ s. n.* 8, 14 (Amaragundâ's Mallikârjuna tandé *i. e.* father); *Sarâṇa* III. p. 251 seq. 4) This yogi is treated of Basava P. chs. 19, 20. Before he entered on his ascetic life he was Malla arasa (râja) dharaṇivallabha (19, v. 20). Ind. Ant. ii., 362 (cf. ii., 81) is a Malla deva *i. e.*, that according to the system of dates there, lived somewhere between 746-878 A. D. and at whose time a Mallikârjuna svâmi lived; Malla deva *ii.* falls 878 A. D. Compare also *Can. B. P.* 57, 43. 5) For this reason they have smuggled into the *Sabdamanîdarpana* the Toṭa svâmi (p. 125; in the Mûḍahidâr MS. and Maṅgâlûr No. III. he does not occur), one of their own gurus, who belongs to the beginning of the 16th century; and in p. 57 the instance "Whom shall I praise but Gôrava?" appears as "Whom shall I praise but the deva?" in the Mûḍahidâr MS., though Gôrava (a peculiar name of Siva) and the deva (according to Nâgavarma's *Chandas*) in the end mean the same. The tendency of the Liṅgâitas of trying to impress their own seal on the celebrated works of other sects (Jainas) appears also to some extent from Nâgavarma's prosody; see above

To the proofs, given in p. xxi of the *Sbdm.*, that Keśava was a Jaina three others can now be added. The one occurs p. 132 in the instance "kramadē" to the rule about the ē of the instrumental, which word, according to two MSS. quite independent of each other,¹⁾ is taken from a sentence about Jaina dikshā; the other is that, according to the same MSS. and one in the hands of Hirānyagarbha²⁾, in p. 255 two Kanda verses occur as instances to rule 217, that are quoted from the Jaina novel *Lilāvatī*; and the third is that one of these forms a part of a praise offered to Jineśvara.³⁾ It is certain, Keśava would never have cited any passages of direct Jaina tendency, if he had been a Liṅgāita, or a member of the Arādhya Brāhmaṇas who were the first liṅga worshippers in Southern India, and could have avoided doing so (as he certainly could have done in all the instances concerned); for all who have had occasion to read Canarese Liṅgāita or Saiva works, will know of the bitter hatred and tales of cruel persecution of all that is Jaina exhibited in such works.⁴⁾ Besides, if Keśava had belonged to the Liṅgāitas or Saivas, he would at all events somehow have plainly professed his specific views, which is not the case. The very beginning of the grammar with simply a devotional verse to Vāgdevī seems to be characteristic for all Jaina compositions in Canarese.

4. On Nāgavarma in particular.

Nāgavarma is mentioned as a pattern-poet in the Canarese *Rasaratnākara* of the Jaina kavi Sālva⁵⁾, and frequently quoted by

p. xxi. Their endeavours have been favored by the just-mentioned instance with Keśava, and as has been seen above, by some peculiarities with Nāgavarma. The Jainas made their peace with the Brahmins, and used also their pantheon; and the fact that with our two authors Siva is the deva, proves that at their time Sivaism was on the ascendancy in the South, at least with the ruling powers, so that a compromise, playful and cunning on the part of the atheists, (for "deva" is a sort of slang) became expedient. See J. R. A. S., N. S., iii., 1, p. 146, where it is stated that A. D. 473 in Orissa (Odra) the Keśari family, worshippers of Siva, had raised themselves on the ruins of the Buddhist dynasty. Curtailing full quotations in the *Sbdm.*, see p. iv., may, at least partly, have happened from sectarian motives. *Sbdm.* p. xxi. appears as an attack on the Brahmins: "O Siva, these people" etc.; it is advisable to give the original "O Trailokya Cūḍāṇapī" instead of "O Siva". P. 110 occur the instances: "I am Siva", "I am Gauri", "I am Nandi", showing that certain Saiva tales became popular in the South at Keśava's time.

1) Mūḍabidar and Maṅgalūr No. iii. 2) Vkp. p. 121. 3) *Lilāvatī* 1, 11; 3, 86.

The Maṅgalūr edition has only all the verbal forms occurring in the verses. 4) Could the Liṅgāita Kalyāṇa Basava (Vrishabha) have been got up to some extent in direct opposition to the Jaina Arhant Vrishabha? 5) 1, 8, 12, 16 (*Nāga*); 2, 61.

him.¹⁾ As will be seen further on, Sâlva may have lived either at the time of Kâkateya Rudra Pratâpa Gañapati deva of Ōruigal, or not long after it. This king ruled from A. D. 1292 (or 1295) to 1335.²⁾ Sâlva says he has used all the lâkshâna granthas, but he will take up that of Nâga (*i.e.* Nâgavarma) who has been an ornament to the court (sabhâ rañjaka), and reproduce its contents in an abridged form.

The author of the Samskrîta-Karṇâta Nânârtharatnâkara³⁾, Devottama of the dvija vamśa, also a Jaina, states (1, 3) that among others⁴⁾ he has made use of the Abhidhânrâtha of Nâgavarma (*i. e.* Nâgavarma's Nighanṭu) and of the Sabdamâñjari. If this last-mentioned vocabulary be the Sabdamâñjari by the above-mentioned Toṭa svâmi, Devottama would have lived about the middle of the 16th century⁵⁾.

Further the Kavijihvâbandhana⁶⁾ mentions Nâgavarma (1, 6), as does also the Nighanṭu of Abhinava Maṅga râja (verses 1, 4) or Kavi Maṅga (v. 540)⁷⁾. The author of this vocabulary is called, in the final words of each chapter, "Abhinava Bâlasarasvati Maṅga râja," and speaks of his work as that "of Maṅga râja, that is named Bâlaśâradê". This reminds one of the Tâlugu Bâlasarasvatiya, the oldest commentary on the Nannaya Bhattîya of about A. D. 1130⁸⁾, by Bâlasarasvati. At all events this Maṅga râja does belong to the later writers, as the metre, Shatpadi, which he uses, sufficiently proves.

Nâgavarma, in his Kâvyâvaloka, alludes to old great poets (purâṇa kaviśvara, 10, 1). His quotations, like those of Keśava, often refer to

1) Probably N.'s Kâvyâvaloka, as all the quotations are rules belonging to kâvya; but that peculiar portion of the MS. is not in our possession. However two instances in our fragment (3, 39; 4, 89) are given by Sâlva (1, 125; 2, 20). Two others (1, 48; 2, 24) occur in the Sabdamapîdarpana (p. 264 నముచ్చరప; p. 91 ముచ్చరప); besides the firstmentioned quotations (1, 125; 2, 20) are found as such both in the Kyâl. (3, 39; 4, 89) and Sbdm. (p. 136 వచ్చేశాప; p. 188 లుచ్చరప). 2) Dr. Burnell's Vamśa Brâhmaṇa, p. vi., vii. Mr. Brown says he reigned 88 years, C. T. p. 66; cf. p. 30 and A. D. 1290. 1318. 1335.

3) Composed in 168 Sanscrit vittas. 4) Our MS. says nija Gopâli, Dhanañjaya, abhinava Jûda, Bhâguri, Jayantya, Amara, and Bala; the copy from which it has been taken, belonged to a Jaina of Mysore; amongst other praises by the Jaina owner occurs *e. g.* śrimad-Bhaṭṭâkalaṅka-munayê namaḥ. This muni may be the sri bhaṭṭa Akalaṅka, the author of the Bhâshâmâñjari or the Sanscrit-Canarese grammar Sabdânuśîsa; see Sabdamapîdarpana, p. xiii. Regarding the inner evidences about Devottama's mata cf. verses 19, 44, 47, 48, 62, 64, 134, 150, 157, 160. 5) See p. xxxiii., note 5. The Sabdamâñjari, however, may be something different, perhaps even the Bhâshâmâñjari of Akalaṅka or that of Samantabhadra (see further on). 6) See above p. xxxiii., note 1. 7) Cf. p. xxv., note 1. 8) See p. xxx., top of the note. Many assert that the commentator was a pupil of the ancient grammarian himself; Mr. Brown's Essay on Tâlugu (1839), i., p. 10, and Preface to his Dictionary.

personages of the Bhârata and Râmâyana¹⁾. Paragraph 4, 100 is curious; its translation is: "On earth the voices (dhvâna) of Nâgavarma, Guṇavarma and Sambavarma became highly renowned, so that the foremost of scholars (vibudhâgraṇi), who are called praised worthies, eulogized them". The conclusion of paragraph 7 is: "For an understanding of great glory that received eminent adoration in those assemblies, they would say of Nâgavarma that he was a second (abhinava) Sarvavarma";²⁾ and that of par. 9 is: "The assemblage of scholars with eulogy flatters the Pâṇḍita Nâgavarma, saying that he spreads understanding which moves about in the selection of nectar, and that he is perfect in the quite mature śâstras, sweet in the happiness he possesses, and everywhere the beloved friend of the good". Further the final statement in par. 7 is: "This is the chapter on verbs in the śabdasmriti of the Kâvyaîvaloka that has been composed by Nâga and the other Varmas (nâgâdivarma)". This remark probably refers to the three Varmas of 4, 100, who seem to have formed a trio, and to have worked together.

In Nâgavarma's Nighaṇṭu, the vastukosha, as the last verse (36) of the sâmânya kânda, occurs the very same verse that has just been quoted as the conclusion of par. 9 of his Kyâl.; the verse preceding it in the Nighaṇṭu is as follows: "Thus he who possesses sound qualities, good conduct, and a mind that is virtuous and fixed on one object, he the beloved son (*i. e.* pupil?) of Dâmodara (dâmodara priya sutâ)³⁾ and an ornament of the ear of poets (kavi karṇapûra), has told the sâmânya words, so that common people are enabled to understand them".⁴⁾

If the Guṇavarma who has written a Canarese Harivamśa⁵⁾ and is named by Keśava as one of his predecessors⁶⁾, be one of the three Varmas

1) For instance Râvana (5, 88); Laṅkeśvara (3, 16, 26); Daśânana (5, 84); Daityarâja (5, 101; 7, 2); Nilagriva (5, 84); Sri Candra bhûvallabha (6, 21); 5, 114 seems to refer to Krishṇa the shepherd and to put high attributes to him (pannagatalpa, kamshahara, etc.); Raghuvamśa (5, 119); Rudra (2, 26); Rudrâvatâra (5, 62), Mâdeva, Mâdevî (5, 58).

2) Or Sarvavarma. A Sarvavarma is sometimes quoted by mistake as the author of the Kalâpa (or Kâtantra) grammar; M. Müller's Sanscrit Grammar, p. 4. 3) A Dâmodara who at all events lived before 1643 A. D., wrote the metrical composition Vâgßbhâshâha, the source of which is the Prâkrita Piṅgalâ, and which endeavours to introduce the metres of this work into Samskrîta Prosody. See above p. xiii.; Weber, p. 208. Dâmodara is also a Jaina Tîrthaîkara, Ind. Ant. II, 140; and a name of Krishṇa. According to the genealogy in N.'s prosody, N.'s own father was Vêṇamayya, p. xviii.

4) In these words he specially characterises himself as one of the propagators of vernacular literature in the South. 5) Sbdm. p. 144. The Telugu Harivamśa was composed by Tikkanna Somayâji who died, it is said, A. D. 1198; See above p. xxix., and Mr. Brown's Preface to his Dictionary.

6) Sbdm. p. 4.

and the fellow-poet of Nâgavarma, he and also Nâgavarma would have lived before Keśava; and it would also become certain, that they had preceded the reign of Pratâpa Rudra of Öruṅgal¹⁾, if the Jagannâtha vijaya, which refers to Guṇavarma, is to be dated from that king's time (see p. xxxix.). However, having thus obtained the first hint regarding Nâgavarma's priority to Keśava, I may adduce an apparently direct testimony regarding it. Namely, that the two scholars should have quoted so many verses in common²⁾, independently of each other, is very improbable. Either Keśava has made use of Nâgavarma or vice versa. Such being the case one little circumstance seems to make it perfectly evident that the first, to some extent, copied Nâgavarma; viz. Keśava (p. 159), to show the use of the Dative in wishing a blessing (*svasti*) to somebody, quotes as an instance one of the two benedictory verses with which Nâgavarma concludes the ekârtha kâṇḍa of his Dictionary. Even the most cautious critic will grant that this circumstance is one of some weight. So we may safely assume that Keśava, in undertaking his work, wanted to write a more "comprehensive grammar" (*vistâra vyâkaraṇa*)³⁾ than in this case the mere skeleton in the first part of Nâgavarma's Kâvyâvaloka. The quotation in Keśava p. 18, beginning "varasandhyakshara", is very probably taken from the Kâvyâvalokana wherein (1, 14) it appears to form a statement of the author, and is immediately preceded by the Upendravajra verse that occurs Sbdm. p. 17.

As a curiosity it may be stated here, that our copy of the Kâvyâvaloka (4, 104) has the following verse: "Vâdirâja, who was the destroyer of the mass of Advaitavâdis that were like a troop of rutting elephants, and who was the lion on the mountain formed by the pre-eminent and pointed Syâdvâda, became renowned, so that the learned eulogized

1) p. xxxv. 2) p. xxv. 3) See Sbdm. p. xvi.; the reading there is corroborated by the Mûḍabidîr MS. The grammatical quotation alluded to in that page is rule 16 of par. 6 of the Kâvyâvaloka; but does not belong to Keśava's original quotations, as it does not appear in the Mûḍabidîr MS., though it is in all the others at hand.—By the way I may remark that the Mûḍabidîr MS. does not contain the rules on the so-called passive voice, p. 299 seq., the verbal roots, p. 302 seq., and the Vocabulary, etc., p. 402-408. The second list of the somewhat obsolete words in the Maṅgalûr edition seems to be a forgery on account of No. 35 "baṭamardu", gunpowder, as according to Mr. Brown's Tables A. D. 1437 the Musalmans used no fire-arms, and only after the year 1510 cannon and musketry are mentioned in Indian history; unless it can be proved that a good number of years before 1437 gunpowder was known in India.

him." Could the Advaitavādis be Saṅkarācārya's followers?¹⁾ Saṅkarācārya belongs to the end of the 7th century A. D.

For his Dictionary Nāgavarma has used "Vararuči, Halāyudha, Sāsvata²⁾, Amarakosha, and others" (1, 2). If Halāyudha, the author of the vocabulary called Abhidhāna ratnamālā, and Halāyudha, that of the commentary on Piṅgala's Chandas sūtras called Mritasanjivinī, be the same, Nāgavarma's authority would have lived under king Muṇija of Campā, A. D. 961-985³⁾. It is worthy of notice, that Nāgavarma does not name Hemačandra who died 1172 A. D.⁴⁾ Nāgavarma's fame appears in v. 4: "When it is stated that Nāgavarma, the neck-ornament of poets, has composed it (the Nighaṇṭu) in Kannada and so clearly that even a dull person may understand it; who would not like it?"

Nāgavarma, as appears very conspicuously from his Nighaṇṭu, was an avowed Jaina⁵⁾; for, in i., 1 he begins by asking a blessing of Vardhamāna Jinendra, in the seventh verse he asks Vāṇī (Sarasvatī, the synonyms of whom he adduces) to correct his composition, and in the eighth verse he first of all gives the synonyms of Jineśvara, respectively Tirthakara. His Kāvyāvalokana commences with a prayer to Viśveśvara, followed by one to Sarasvatī devī (i., 1, 2), and contains already in our fragment several honorable allusions to Jainism⁶⁾.

5. On Rudra bhaṭṭa, etc.

It is much to be regretted that for the present it is quite impossible to fix the date of the above-mentioned Jagannātha vijaya⁷⁾. It may be one of

1) Vādirāja is e. g. a Bodhisatva with the Buddhists. The Vaishṇava dāsas of Uḍupu on the Western coast used to call their Madhvācārya (A. D. 1121-1197, Dr. Burnell's Vamsa Br. p. xxiv.), the Vādirāja; see e. g. the introduction of the Abhimanyu kālega. The Jaina Abhinava Pampa in his Rāmačandra ārati Purāṇa (1, 24) says: "Sratakirti (Srutikṛti), acquainted with the threefold knowledge, by means of the weapon of syādvāda vidyā, like Devendra, cut off the wings of the paravādi mountains". 2) This name, however may be an adjective belonging to the next word. Sāsvata, a lexicographer, is the author of the Nānārtha koṣha (Ujjvaladatta to Uṇādi sūtra, see St. Petersburg Dictionary).

3) p. xi.; Dr. Weber's Indische Studien viii., p. 193 seq.; Indische Streifen i., p. 312 seq.; 358; ii., 227; Professor Aufrecht's Preface to his edition of the Abhidhānaratanamālā (1861). Compare the Halāyudha prior to or contemporaneous with Basava, above p. xxxii. 4) p. xix. 5) Cf. also the verse at the end of the sāmānya kāṇḍa, that will be quoted on p. xl. 6) Jineśvara 2, 52; Jaina gīha and prayer to Guṇabhadra deva 3, 5; Jaina dīkṣhū 3, 27; Jinendra deva 3, 42; Jina dharma 5, 62; 6, 48.

7) p. xxxvii.

the earliest Canarese Brahmanical¹⁾ compositions. It relates the stories of Krishṇa according to the Vishṇu Purāṇa (1, 21). The author calls himself Rudra (1, 21.22), and once Rudra bhaṭṭa (1, 16). Like those of Nāgavarma and Keśava, his work is written in archaic language, and in the čampū style which was, it appears, general with the early authors. He begins his composition by asking a blessing of Krishṇa (1, 1), then of Caturmukha (2), Umāpati (3), Mārtāṇḍa (4), Gaṇapati (5), and Vāṇi (6). Thereupon, as is customary with all modern poets, he praises Vālmīki, Vyāsa, Bāṇa²⁾, Harsha³⁾, Māgha and Kālidāsa (7-9)⁴⁾.

In 1, 17 he says, he will tell his story, the “śāradābhra čandrātapa Rudra Krishṇa kathā”, in such a manner that the learned will eulogize him. In “the story of Krishṇa, who belongs to Rudra whose lustre is like the moon of an autumnal cloud” the Rudra is either the poet himself, or perhaps a patron of his, or both may be meant. In one of the two last-mentioned cases Rudra Pratāpa Gaṇapati of Ōruṇigal (about 1300 A. D.)⁵⁾ might be thought of, and an allusion to his name be found also in the above prayer, wherein Umāpati (Rudra), Mārtāṇḍa with the epithet pratāpodaya, and Gaṇapati occur successively. However that may be, it is a fact that a scholar, named Rudra bhaṭṭa, who lived under the said king, became the author of the Śringāratilaka Pratāparudriya in Samskrīta⁶⁾; and strange to say the Jaina kavi Sālva⁷⁾, in his Canarese Rasaratnākara, alludes to a Rasa-kalikā of Rudra bhaṭṭa, and designates this person as one of the Aryas whose footsteps he will follow⁸⁾. Here only one Rudra bhaṭṭa seems to be before us, who may have reproduced his Samskrīta composition in the Karnāṭa language (just as Nāgavarma wrote in both languages, see above p. xxv.) and who perhaps may be also the author of the Jagannātha vijaya.

1, v. 10 of Rudra is interesting, as, after the above-mentioned Samskrīta

1) The Tēluugu Nannaya bhaṭṭa, probably a Brahman, wrote the Adiparva of the Mahābhārata about 1130 A. D.; see above p. xxix, seq. In Tēluugu and Tamil the Vishṇu Purāṇa seems to have been little regarded in earlier times. 2) Cf. Weber's Indische Streifen i., p. 312.

3) Cf. Ind. Ant. iii., 30. 4) Weber's Ind. Studien 8, 196. 415, etc.; “On the Rāmāyaṇa” p. 81-87. 5) P. xxxv. 6) St. Petersburg Dictionary s. v. Rudrabhaṭṭa (Rudrakavīndra).

7) P. xxxiv. 8) 1, in the prose after v. 34; 1, 8. It is questionable whether he cites his work, or only mentions it as an authority; if the verse in question be a quotation, Rudra bhaṭṭa would be proved to be also a Canarese poet.—If it were not too unsafe a guide, as close imitations of ancient poets have been attempted by rather late poets, e. g. the author of the Rājaśekhara vilāsa, the archaic language, style, etc. in the Jagannātha vijaya would be decidedly in favour of supposing its author to belong to Rudra Pratāpa's time. He uses also the Mahāsrāgadhara; see above p. xii.

poets, follow the names of nine of his Karnāṭa predecessors, that bear an archaic stamp; it runs thus: "In order that the world may praise this work, may it contain the imaginative power of Saṅkha-varma, the elegance of Sāntivarman, the eminence of composition of Guṇavarma, the brilliancy of Manasija, the clever diction of Karṇama, the definition of Pampa, the knowledge (?) of Candra bhaṭṭa, the novelty of Ponnamayya, and the intelligence of Gajāṅkuṣa!" The first three names appear to refer to the above-mentioned trio: the Saṅkhavarma of our MS. is probably the Sambavarma of the Kāvyāvaloka¹⁾; Sāntivarman may be a surname to express the endearing character of Nāgavarma, who states about himself in the Kāvyāvaloka at the conclusion of par. 7: "In this manner he who causes to rise the excellencies of poetry (kavitāgnodaya) and possesses a peaceful mind (śāntamana), has uttered this, so that the doubt regarding grammar, that is like a sea of darkness, disappears, and the assemblage of the learned quickly assents"²⁾; and lastly Guṇavarma is the third of the company of friends. Rudra's work may have had somehow connexion with the black Jagannātha pagoda in Orissa, the erection of which is said to have taken place between A. D. 1240-1299³⁾. Our olē copy dates from a Prabhava samvatsara, probably A. D. 1807, and was written at Kiraṅgūr by a Narasimbhaṭṭa for a Śrinivāsayya, the younger brother of Veṅkaṭapata�aya.

It seems fit to state here that Sālva in his Rasaratnākara (1, 8) mentions, as another of his authorities, Vidyānātha, probably the author of the Pratāparudrīya, a work on the drama and rhetoric, in honour of Pratāpa Rudra Gaṇapati Kākateya⁴⁾.

Regarding the *Sabdānuśāsanā*, the Samskrita-Karnāṭa grammar

1) mba (oω) and mkha (oω) are easily mistaken one for the other in MSS.

2) This occurs just before the above-quoted passage (p. xxxvi.) in which Nāgavarma is called an abhinava Sarvavarma. The epithet "kavītāgnodaya", in the Nighaṇṭu, occurs three times in connexion with him, at the end of the ekārtha-, nānārtha-, and sāmānya kānda. At the conclusion of the latter it is said: "This is the sāmānya kānda of the Abhidhāna vāstu-kosha that has been composed by Sri Nāgavarma who causes to rise the excellencies of lovely (cāñcūra) poetry in clear and profound language, born of the good grace of the foot-lotus of Jina, and who is (therefore) praised by people in various ways." Another of his epithets is "cintāntsta prānta", he who has arrived at the state of being free from care, at the end of the ekārtha k. In his prosody he is named "guṇāgrapi," above p. xix.; and "guṇodayoddāma," p. xx. 3) Brown's Tables, p. 6-8. 4) Mr. Brown's C. Tables, s. 1318 A. D., states that in the days of this king the Bhāskara Rāmāyaṇa, the 7th book or uttara kānda, was written by Tikkanna; cf. his Essay on Telugu Literature, ii., p. 24, 25. He revokes this statement already in his Tables, p. 58. 66, saying that the poet died 1198 A. D. See p. xxix.

in short prose sūtras like Nāgavarma's (p. xxv.)¹⁾, mentioned in the Mangalore edition of the *Sabdamaṇḍitarpaṇa* (p. xiii., seq.)²⁾, it may be added here, that another MS. with its commentary, the Bhāshāmañjari, by the Jaina Śrībhāṭṭākalaṅka, obtained by us through the favor of the Liṅgāita svāmī at Mādevapura maṭha in Kōḍagu (Coorg), says in its concluding śloka³⁾, that it was written by Krishṇa rāja (1504-1529 A. D.), i.e. probably in his honour. If this statement be true, the Bhāshāmañjari would precede the king's reign by about a hundred years, and the *Sabdānuśāsana*, its commentary, by about as many, so that its composition may probably be referred to Pratāpa Rudra's time; but it may be older.

6. Probable age.

To sum up, it seems probable that first Nāgavarma, then Keśava (Keṣī), and thereafter Rudra, flourished somewhere between the years 1000-1335 A. D. Sālva probably lived a little after Rudra bhatta, or may belong to his later days. Keśava's time, if he be identical with the Keṣī of the Canarese Basava Purāṇa, would be about A. D. 1130-1180⁴⁾.

7. An alphabetical list of early authors.

The following is an alphabetical list of the early Canarese authors mentioned in Nāgavarma, Keśava, Rudra, Sālva, Hiranyagarbha, etc. Where an asterisk is added to a name, it denotes that the person concerned may not have written in Canarese.

1) Nannayya bhatta's treatise on Telugu Grammar (of about A. D. 1130) is written in Sanscrit verse. Brown's Grammar, p. 266. 304. 2) The Mūḍabidar MS. of the *Sabdamaṇḍitarpaṇa* is also accompanied with a commentary, but not that of Nishṭhūrasaṇjayya, a circumstance that shows the late age of this person; cf. *Sbdm.*, p. xiv. 3) Its introductory śloka (after the Liṅgāita formula “śrīguru Basavalingāya namal”) is: “namah śri Vardhamānāya viśvavidyāvabhāsine | survabhāshāmayi bhāshā pravṛttī yan mukhāmbujāt.” The concluding one is: “Karnāṭakavyākaranaṁ nabhasi vyayavatsare (i. e. A. D. 1526) | Krishṇa-bhūpena likhitam tataḍāvegate kalau.” There exists in Mūḍabidar a composition, as it seems on the Jaina religion, by Akalaṅka svāmī; Professor Wilson speaks of Akalaṅka, a Jaina teacher from Sāvāṇabāḍugolē, the Jaina village near Cinraipatam, as belonging to the 8th century. See also above p. xxxv. About the Jainas on the Western coast in Tuḷu, where Mūḍabidar is, see the article by Dr. Burnell in Ind. Ant. ii, 353. Through Dr. B.'s kindness in furnishing me with a catalogue I am enabled to mention some of the Jaina works extant at Mūḍabidar, and have also obtained a copy of the MS. of the Abhinava Pampa Rāma Candra ēarita Purāṇa to which he alludes, *ibid.* p. 274, the MS. having been written about 440 years ago (§. §. 1350). 4) Kesirāja was still alive when Basava died in 1168. If, however, the Bijjala deva who died in the same year with Basava, did not begin to reign at Kalyāna before the year 1189 A. D., as stated in the Journ. R. A. S., N. S., i, 2, p. 252, Keśava is to be put somewhat later. See above p. xxxii.

1. Amṛitānandi*, a writer on good composition (Rsr. 1, 8; 1, after 42)¹⁾.
2. Argala (Aggala) deva, a Jaina, who finished his *Candraprabha Purāṇa* A. D. 1189 (Vkp. p. 121)²⁾.
3. Asaga (*Sbdm.* p. 4).
4. Udayāditya, a writer on good composition (Rsr. 2, after 61).
5. Karṇama (Jagv. 1, 10)³⁾.
6. Kavirājakuñjara, a Jaina, from whose *Lilāvatī* prabandha at least two verses are quoted in the *Sbdm.* (1, 11; 3, 86). Perhaps A. D. 873. His real name is said to have been Nemičandra (Vkp. p. 121)⁴⁾.
7. Kāma*, or Kavikāma, appears together with Nāgavarma as a writer on good composition (Nāgavarma Kavikāmādi mārga, Rsr. 1, after 8).
8. Keśava, or Keśi rāja, the author of the *Sabdamanidarpāṇa*, a *Colapālaka* čaritra, *Subhadrāharāṇa*, *Prabodhačandra*, and *Kirāta* (*Sbdm.* p. 408).
9. Gajāñkuṣa (Jagv. 1, 10).
10. Gajaga (*Sbdm.* p. 4)⁵⁾.
11. Gaṇeśvara*, who, in company with others, wrote a Sāhityasañjivana on good composition (Rsr. 2, after 61).
12. Guṇanandi (*Sbdm.* p. 4, 39)⁶⁾.
13. Guṇabhadra deva* (Kvyl. 3, 5)⁷⁾.
14. Guṇavarma (*Sbdm.* p. 4; Kvyl. 4, 100; Jagv. 1, 10), a contemporary of Nāgavarma, who wrote a Canarese *Harivamśa* (*Sbdm.* p. 144).
15. Candrabhaṭṭa (*Sbdm.* p. 4; Jagv. 1, 10).
16. Nāgačandra Sukavīndra, whom Abhimava Pampa, the author of the Rāmačandra čarita, is ambitious of imitating (ch. 16, towards

1) An Amṛitānanda yogīsvāra is the author of an Akārādi *Nighaṇṭu* (Mūḍabidari), that is asserted to be the Dhanyantari *Nighaṇṭu* (materia medica). 2) There are three MSS. at Mūḍab. called *Candraprabha* kāvya. Argala or Aggala is the name of one of the fourteen Jaina Tīrthakaras enumerated by Nijaguṇa yogi in his *Vivekačintāmaṇi* sub ēārvāka śāstra; they are: Hemačandra (probably the scholar who died A. D. 1172), Nāgačandra, Nemičandra, Meghačandra, Māghačandra, Ārhata, Ādinātha, Aggala, Pārśvanātha, Saugata, Srutikirti, Srimati, Kāmarahita, and Munisvāmi. The names with spaces appear in the list of authors. 3) A Kārnavarma with a (Samskrīta) Nemanātha purāṇa etc. at Mūḍab. 4) A (Samskrīta) *Lilāvatī* pr. at M. 5) Nos. 9 and 10 may possibly mean the same person. 6) A Guṇanandi appears in the list of Jaina gurus of the Mercara plates that probably date from A. D. 466. Ind. Ant. I., 365. 7) If an author, he may be the Guṇabhadra ācārya, author of the (Samskrīta) *Uttara Purāṇa*, at M.

the end). This Nāgačandra is probably the author of the Canarese treatise on Jaina dharma, called Jinamunitanaya; 102 verses in the Kanda. Its v. 4 runs thus: "The virtue of the good who hear this (my composition), is the fortune of Nāgačandra who relates (it) and is praised by the poets. Do not think lightly of the saving śrī Jina dharma, thou that goest to emancipation (mokshagāmi), O son of Jina muni!" (Jinamunitanaya, these being the words with which each verse concludes).

17. Nāgavarma, or Nāga, the author of the Kāvyaavaloka, Nighantu, Chandas, and a Karnāṭaka vyākaraṇa in Sanscrit¹⁾.
18. Nemīčandra, who has been stated to be identical with Kavirājakuṇjara (Vkp. p. 121)²⁾.
19. Pampa. See Hampa.
20. Pōnna. Pōnnamayya. See Hönnä.
21. Manasija (Sbdm. p. 4; Jagv. 1, 10), perhaps identical with the Cittaja of the Kavijihvābandhana (1, 6; Sbdm. p. xxv.).
22. Rudra, or Rudrabhaṭṭa, the author of the Jagannātha vijaya and perhaps of the Rasakaṭikē.
23. Vidyānātha* (Rsr. 1, 8), author of the Pratāparudriya³⁾, between 1292-1335 A. D.
24. Vīraṇandi*, a Jaina (Abhinava Pampa 1, 26. 27)⁴⁾.
25. Saṅkhavarma (Jagv. 1, 10).
26. Sambavarma, a contemporary of Nāgavarma, probably identical with No. 25 (Kyl. 4, 100).
27. Saṅtivarma (Jagv. 1, 10), probably a surname of Nāgavarma.
28. Sālva, the author of the Rasaratnākara, a treatise on poetry and dramatic composition in three chapters: 1) śringāra pra-pañča; 2) rasa vivaraṇa; 3) nāya nāyikā vivaraṇa. He has consulted for his work Amṛitanandi, Rudrabhaṭṭa (rasakaṭikē), Vidyānātha, Hemačandra, Nāgavarma, Kavikāma, Udayāditya, Gaṇeśvara (sāhitya sañjivana) and others. Among the Paurāṇika and Aitihāsika personages of his quotations occurs also a Candrahāsa (3, 13. 14), a circumstance that may point to the existence of a Canarese Jaimini Bhārata at his time, (different from

1) See note to Hampa, No. 34; and above p. xli
 2) At Māḍabidar are a Gomāṇa sāra mūla (Samskrīta) by Nemīčandra, and a Tribhaṅgi paramāgama by Nemīčandra siddhānti. (Nemīčandra may be a slip of the Jaina writer's pen instead of Nemīčandra)
 3) There is a Pratāparudra at M.
 4) At M. is a Candraprabha kāvya mūla (or mālā?) by Viranandisvara.

that afterwards to be mentioned). His work, on account of its obscenities, is unfit for publication.

29. *Srī Vijaya* (*Sbdm.* p. 4).
30. *Samantabhadra** (*Sbdm.* p. 125; *Abhin.* P. I, 10)¹⁾.
31. *Sarvavarma**, a renowned predecessor of Nāgavarma (*Kvyl.* 7, at the end).
32. *Sujanottama* (*Sbdm.* p. 4. 109. 112. 133. 164). The supposition has been expressed that he may be identical with Nemičandra (*Vkp.* p. 121).
33. *Sumanobāṇa*, a poet whose daughter was Keśava's mother (*Sbdm.* p. 2).
34. *Hampa*, or *Pampa* (*Sbdm.* p. 4; *Jagv.* 1, 10; see No. 16 of our list). One *Abhinava Pampa*, a Jaina, wrote a Rāmačandra ēarita Purāṇa, a Mūḍabidar copy of which is dated A. D. 1428 (see above p. xli., note 3). The work contains the following chapters (āśvāsa): 1. piṭhikā prakaraṇa; 2. Daśaratha janana; 3. Daśaratha kumārodoya varṇana; 4. Janaka Jina bhavana darśana; 5. Sītā svayamvara; 6. vana praveṣa varṇana; 7. śarad varṇana; 8. čaraṇa yugala darpaṇa; 9. Sītā haraṇa; 10. Daśavadana vamśa varṇana; 11. Laṅkā dahana varṇana; 12. śrī Rāma prayāṇa varṇana; 13. Balāčyuta punya prabhodaya; 14. Raghuvīra vijaya varṇana; 15. Sītā parityāga; 16. parinirvāṇa kalyāṇa varṇana²⁾. It is not

1) Three works of a Samantabhadra (*Samaskṛta*): *Nyāya niścaya vārtikālankāra*; *Uktyanuśāsana* (?); *Bhāshāmaṇjari* are at M. 2) The author says (1, 40) he will tell the wonderful story of Rāma which Gautama on the Vipula hill by the side of Virajina told the Magadhādhipa who was a *gaṇāgrapi*. He remembers all the great followers of Gautama's sūdharma (1, 7), the śrutakevali Bhadrabāhu (v. 8), Bhūtabali, Puppadanta, Jinasena, Muṇīndra, *Samantabhadra* (v. 10), *Kaviparameshṭhi*, *Pūjyapāda* (v. 11; these last-mentioned three svāmīs occur *Sabdamanīdarpaṇa* p. 125), *Kundakundācīrya* or *Kōṇḍa*—(v. 12), *Akalaṅka ēandra* (v. 13), *Vardhamāna bhaṭṭākara* who caused the *divyabhāshārasapūrṇaśrutapayodhi* to be obtained (v. 14. 15), *Bālaīandra* (v. 16. 17. 18), *Meghačandra* (v. 19. 20), *Subhakīrti* (v. 21-23), *Śrutakīrti* (once *Śrutikīrti*, v. 24-25), and *Viṣṇuāndisiddhāntika* (v. 26. 27; cf. the Jaina siddhānta works, Ind. Ant. ii., 198).—The *Kōṇḍakundāñvaya* appears in a Cera grant that belongs to 466 A. D., Ind. Ant. i., 365; a *Kundācarya* occurs 522 A. D., Ind. Ant. ii., 131. *Akalaṅka ēandra* may be the teacher of 788 A. D. mentioned in Ind. Ant. ii., 15. 16; cf. iii., 193; above p. xli. *Bālaīandra* occurs in the prose-sentence at the end of each chapter as being the guru of the author of the work. *Meghačandra* is one of the fourteen *Tirthaṅkaras* mentioned above in p. xlii. Of *Śrutakīrti*, also one of the above-mentioned *Tirthaṅkaras*, it is said: "When Śrutakīrti, the traividya-vrati, by gata-pratyāgata communicated the Rāghava Pāṇḍavīya, he making it the surprise of the learned, manifested pure fame"; this work seems to be similar to the Rāghava Pāṇḍavīya of Kavirāja (who perhaps belongs to the 11th century), as both appear to possess the peculiarity of giving two meanings when differently read, the last-mentioned presenting in the same words the story of the Rāghavas.

quite impossible that the original Hampa is identical with the Tamil Kamba or Kampa, the author of a Rāmāyaṇa, as the Tamil letter k may represent an h; but in this case Kampa's work ought to be Jaina; see above p. xxx.

35. Hamsarāja, an author from whom a quotation is found in Nāgavarma (Kvyl. 5, 84) and in Keśava (Sbdm. p. 377)¹⁾.
36. Hemačandra* (Rsr. 1, 8).
37. Hōnna, or Pōnna (Sbdm. p. 4), who is probably the same as Pōnnam ayya (master) of Rudra (Jagv. 1, 10).

Two other Jainas may still be named, viz. Guṇačandra* and Devačandra. Guṇačandra, the author of a Pārśvābhuyudayamāghaṇḍīśvara, may be identical with the Guṇačandra āčārya of Ind. Ant. ii., 131²⁾, occurring there under Pratāpa Ballāla whose second successor is Vīra Ballāla (1193-1199 A. D.)³⁾. Devačandra wrote a Canarese Rajāvalī kathē according to Ind. Ant. iii., 154. To this period may further belong two well-known Jaina Canarese treatises: the Sāstrasāra, and the Dharmaparikshē (by Vṛittavilāsa), copies of both of which are met with at Mūḍabidar⁴⁾; and two Canarese Commentaries: the one on the Amarakoṣha, called Nāčirāji; and the other on Halāyudha's Abhidhānaratnamālā. This recension of the Abhidhānaratnamālā does not contain the stanzas referred to and quoted in Prof. Aufrecht's edition p. 98 seq.

Of the above-mentioned 40 names of early authors one only can with certainty be referred by me to a Brahman, viz. Rudra; his age, however, is still questionable. No. 1. 4. 5. 7. 11. 23 may perhaps be also Brahmanical.

and Pāṇḍavas (St. Petersburg Lexicon; Weber's Indische Streifen i., 352. 369. 371; Ind. Ant. i., 250). At Mūḍabidar are: Raglūvamāṇa by Kṛtikavīśvara; Amoghavr̥tti by Viśālakirti svāmi; Jina yajña phaledaya by Kalyāṇakirti. An Amalakṛti occurs Ind. Ant. ii., 131. Regarding Vīrapāṇḍi see note to No. 24.—At Mūḍabidar are as works of Hampa kavi (whether Abhinava II. ?): Lagbu purāṇa, Pārśvānātha purāṇa, and Paramāgama. [Since writing the above we received the first 5 chapters of Abhinava Pampa's work in print from L. Rice, Esq. who is editing the whole. Mr. Rice remarks in his Prefatory Notice "the Mūla Pampa, as we learn from the Rāma kathāvatāra, was a different person from Abhinava Pampa. It also informs us that the latter derived the materials for his poem from previously existing works, named Rāmačāritra, Kumudendu Rāmāyaṇa, Punyāśraya katbāsāra and others; whose authors were Cāmuṇḍa rāya, Nāgačandra (see above No. 16), Māghanandi, Siddhānti Kumudendu, Nayasena and others". Mr. Rice is going to publish also, as he states, Nāgavarma's Bhāshābhūṣhaṇa (a Canarese grammar in Sanscrit) and Saḍdānuśāṣana.]

1) In Keśava there is a fragment, whereas the whole verse in the Mahāśragdharā metre occurs in Nāgavarma. 2) Or with the Guṇačandra Bhaṭṭāra of the Kōndakundānvaya of the Cera grant of 466 A. D.; see above p. xliv. 3) See above p. xxxii.

4) They are archaic in style and language; the following śloka, used against Brahmanical antagonists, occurs in both: matsyah kūrmo varāḥas ēa nārasimhaḥ ēa vāmanah | rāmo rāmaś ēa krishnas ēa bauddhah kalki daśākṛtitih. Cf. Ind. Evangelical Review, i., 1, p. 67 seq.

That Rudra, though a follower of Vishnu, mentions some of the renowned Jaina authorities of his time, is not to be wondered at, as he quotes them merely with regard to their style, a step most probably taken from his having no other choice, and which had no connexion with his religious views.

8. Some Saiva Paṇḍitas

As scholars at the time of the founder of their sect, Basava, the Liṅgāitas adduce the following (*Saivas*):

1. *Malhaṇa* or *Maluhāṇa*, a śiva kavi or śaiva kavīndra, whose companion was *Maluhāṇī*¹⁾. He is the author of a *Sivastotra* of forty verses in Sanscrit. (Regarding his age it is uncertain whether tradition places him before or contemporary with Basava.)

2. *Paṇḍitārādhya*, also called *Paṇḍiteśa* and *Paṇḍita ayya* (master), or simply *Paṇḍita*, a śiva kavi and *Siva*'s dear paṇḍita. He was born at Sudkākuṇḍa, and appears at the court of Anantapāla nṛipāla²⁾. He is counted as one of the Liṅgāita Pañcācāryas. His legend exists in Tēlugu.

3. *Śrīpati paṇḍita* or *Siripati paṇḍita*, called also simply *Śrīpaṇḍita*, the siva kāvya³⁾.

4. *Sivaleṇka Mañčaṇṇa* (*aṇṇa*=elder brother) or *Sivaleṇka Mañčayya* (ayya=master), called also *Leika Mañčideva*, *Mañčaṇa paṇḍita*, *Mañčaṇārya*, *Mañčārya* and *Mañčayya*, *Siva*'s collector of customs (*suṇikiga*)⁴⁾.

5. *Mallikārjuna paṇḍita* or *Mallikārjuna ārādhya* of *Amaragunḍa*⁵⁾.

9. A few general remarks.

The Jainas of the beginning of the 5th century, in their works, treated the Brahmans with marked disrespect, saying e. g. that a Cakravarti, a Baladeva or a Vasudeva could not be born in a Brahman or other mean family, but received birth in a noble family, a Kshatriya family, as in the family of Ikshvāku, or the Ilarivamśa⁶⁾.

1) Bas. P. ch. 42; 50, 74; Can. B. P. 1, 29; 55, 44; Rūjaśekhy. 1, 17; Praudharā. ch. 9.

2) Gaṇasahasranāma 8, 14; Bas. P. 9, 43; Can. B. P. 1, 24, 29; 57, 18; 59, 21 seq.

3) Gaṇas. 8, 1; Bas. P. 1, 10 (see above p. xxxii.); 9, 43; 55, 24, 25. 4) Gaṇas. 8, 60; Bas. P. 1, 10; 9, 39; 53, 55; 57, 41. 5) Bas. P. 1, 10; Can. B. P. 57, 17 (where he appears just after Vemana ārādhya; is this person the Tēlugu Vemana who has written a *satka*?). About Amaragunḍa cf. Sudhākuṇḍa of No. 2.—As old śiva poets are enumerated by the Liṅgāitas e. g. the following: Kālidāsa, Bāṇa, Mayūra, Bhavabhūti, Hālāyudha, Udbhāta, and a Saṅkara; see Can. Bas. P. 1, 29; Rājaś. 1, 17; etc., and above p. xxxii.

6) See M. Müller's Sanscrit Literature, p. 261.

Further proofs of their predilection for the Kshatriyas are Guṇavarma's *Harivamśa*, Pampa's *Rāmāyaṇa*, and the quotations from the works of all the old Jaina authors, as they appear in Nāgavarma and Keśava (as shown above), in which frequent allusions to Kshatriyas of the Mahābhārata, Rāmāyaṇa and Southern dynasties occur. At Mūḍabidar are, besides the already mentioned works, a *Rāmaśandra ārītē* and a *Hampaka Bhārata* (by Caturakavīguṇārnava), both in Canarese; and Hiranya-garbha (p. 46) knows of a Jaina *Rāmāyaṇa purāṇa*, *Harivamśa* p., *Bhārata* p., *Rāmāyaṇa* and *Parasu rāmāyaṇa*, all in the same language. The *Lilāvatī prabandha* treats of the Jaina king *Cintāmaṇi*, whose son is Kandarpa deva and whose minister is Makaranda; and Argalā's *Candra-prabha purāṇa* contains a novel about king Ajitasena¹⁾. No Canarese *Itihāsa* or *Purāṇa* by Brahmins seems to have existed before Rudra Pratāpa Gaṇapati (at whose time Brahmanical and Liṅgāitī Canarese literature most probably came into existence); the Brahmanical Canarese *Bhārata*, *Rāmāyaṇa*, etc., known nowadays, belong to a comparatively recent period.

Another peculiar feature of the first period of Canarese literature, as it appears in the Jaina works down to Sālva, is the obnoxious taste for obscene matters, a taste that in all the branches of Canarese literature of all sects did not grow less in the following centuries, and is even nowadays certainly not on the decrease, which deplorable circumstance appears also in the republishing of both so-called religious and legendary books that contain impurities, and in adding commentaries that nourish the bad inclinations also of the hearts of the uneducated classes.

Some further circumstances in connexion with ancient Canarese literature still require particular consideration. The first is the to my knowledge total absence of all such true Canarese metres as are composed of certain Mora-feet without paying any regard to the forms and names of the feet, excepting only that none is allowed to begin with an Iambus (*i. e.* Ragalēs and modern Shatpadis); another is that each verse-line, in its second letter, bears an Alliteration, this being the same for all the four lines; and a third that all the works are in *Campus*, *i. e.* are compositions in prose and verse (*Vṛittas*, *Kandas*, *Akkaras*, *Tripadi*). Besides, unacknowledged grammatical licences are nowhere met with; *Tadbhavas*, from Sanscrit, more or less occur in all the early compositions, the other vocables being Sanscrit and Canarese.

1) With Sālva an Ajitasena nrīpa occurs in a quotation (2, 15).

II. The later Period, from about 1300 to 1872 A. D.

1. The Liṅgāita and Saiva period, about 1300-1500 (1490).¹⁾

The first part of this later period is characterised by the growth of Liṅgāitism, which between the years 1160-1168 A. D. or somewhat later had been established at Kalyāṇapura by the efforts of king Bijjala's minister Basava, a Brahman by birth²⁾. According to tradition soon after the founder's death the sect spread to Uṭavi, not far from the S. E. frontier of Govē (Goa); to Sōnnalāpura or Sōnnaligē (said to be the present Solāpura), Srīgiri, and the Malē rājya or Malē deśa (hill-country) wherein Khāṇḍēya, Hönnūr and in its vicinity Bālē hallī are mentioned; and to Sivagaṅgē.³⁾

This progress is said to have taken place within 60 years from Basava's death, i. e. between the years 1168-1228 A. D., under the rule of king Aliya Bijjala of Kalyāṇa, the successor of Bijjala. To Aliya Bijjala, at the commencement of his reign, was said, according to the legend: "The royal insignia will be with thee for 60 years; afterwards the Rākshasa Pītāmbara will be born of the race of the Turkas, and will rule successively for 770 years. They will cause this (Kalyāṇa) country to be called Turka āṇya (Turk kingdom), destroy Kalyāṇa, and build Kaluburigē. Thus Turukāṇya will come into existence"⁴⁾. Then the legend having related the growth of Liṅgāitism in a prophetic tone, says: "For sixty years after Basava's death Aliya Bijjala will reign, and afterwards with an unequal force fight against the Turkas, and die, when the Turkas with great effort will destroy the glorious Kalyāṇa, rebuild Kaluburigē, kill cattle in Tripurāntaka's temple, break Garuḍa's pillar, and build a mosque (masudi)".⁵⁾.

1) Regarding the year 1490 see further on the No. 15 of the list of authors. 2) His Lingāitism, which henceforth is to be understood as being meant in this article, is different from the worship of the lingadhbāris which preceded it, and which is also still extant. This prior linga worship is specifically Brahmanical, and the Brahmins who wear the sacrificial thread and the linga, are called Ārādhyā Brāhmaṇas in the South. Basava abolished Brahmanical ceremonies, made the linga a common property to all, and relaxed caste-laws among his followers. 3) Can. Bas. Pur. (of A. D. 1585) 62, 31. 32. 35. 37. 38 seq.

4) Ditto. 62, 30; cf. 63, 41. 5) Ditto. 62, 44. The 770 years, according to the Purāṇa's system making Basava to die A. D. 785 (cf. above p. xxxii.), would close A. D. 1615, i. e. 51 years after the battle of Talukotē (1564), where Rāma rāja of Vidyānagara (Āṇigundi), a prince of the house of Narasimha, was killed. After Rāma's fall his family, for a time, took up its abode at Srīraṅgapāṭna, and Candragiri near Tirupati; 1610 Srīraṅgapāṭna became the seat of government of Rāya ḍēya (master) of Maisūr. About Vēṅkaṭapati, one of the last of Rāma's family (about 1591-1630 A. D.), see Ind. Ant. ii., 371. 1640 Srīraṅga, the son of Canna and the last rāja of the Narasimha dynasty, made a grant to the English of the site of the city of Madras (Cannapaṭna), and six years afterwards had to fly before the Sultān of

"When this Kalyāṇa has been destroyed, the Turka Rākshasas will ransack and strip its people. Then the ayyas Guimmaṇa and Pēmmaṇa, the vratis, having no place where to remain, will go and build a town in a good spot near Sivagaṅgē", calling it Gūmmaṇalāpura, and found the Karṇāṭa land or kingdom, which is also called Sēṭṭi nāḍu (land of the great merchants) or Pabuvāḍa (settlement of the prabhus), "where clever persons will be who are acquainted with all the purāṇas and āgamas of true and pure wisdom, and who know the Canarese and all the other śāstras"!).

This Karṇāṭa kingdom²⁾ is probably identical with the Mahā Karṇāṭaka, mentioned in the Canarese novel, called Kumāra (Kōmāra) Rīma čarita, the story of which begins at the time when Rāma deva of Devagiri (Daulatābād) and the Ballāla rāyas (of Haṭebidū or Dvārā-samudra) were flourishing³⁾, and therefore previous to the year 1306 A. D., when Rāma was overcome by the Mohammadans. In 1310 Haṭebidū was for the first time taken by them. It was destroyed in 1326.

According to the just-mentioned Kumāra Rāma čarita the devout Liṅgāita Siṅgi nāyaka or Muṇṇaḍi Siṅga comes from Malēpanti (Malēpanta, Malēpantha) in the Mahā Karṇāṭaka to Rāma deva of Devagiri⁴⁾, aids him in his fight against the Sultān (Surītāla)⁵⁾ of Dilli, sees him in captivity, returns to Malēpanthi, protects Rāma at Rāyadurga, becomes governor, when after Rāma's death feuds arise, causes his son Kampila, whom he had obtained by the favour of Kappili Someśa⁶⁾, to be crowned, and dies⁷⁾. Kampila married Hari Amma, the daughter of Gujjāla Kāti nāyaka⁸⁾, who through the grace of Jaṭṭiṅga (Jaṭṭaṅgi, Jēṭṭiṅgi, Jetṭiṅgi Rāma, Rāmeśa liṅga) gives birth to Kumāra Rāma⁹⁾.

Golakūḍē who had invaded the Karṇāṭaka, i. e. the district on the Eastern coast which still bears that name for the Canarese dynasty of Vidyānagara having ruled over it since about 1490.—Pītāmbara is a name of Kṛiṣṇa, and one of his epithets, e. g. in the Vaishnava dāsa padas; the Rākshasa Pītāmbara probably denotes a line of Vaishnava rulers that, to Lingāitas, appeared as fiends and Turks, perhaps some of the Ballālas whose rule, about A. D. 1193, extended to the frontiers of Devagiri; see further on. Sixty-five years after Aliya Bijjala, A. D. 1293, the Mohammadans took Kalubarīcē, where 1347 they established the Bāhminī dynasty. The year 1293 is obtained, if Basava died so early as 1168; but see p. xxxii.

1) Can. Bas. P. 62, 45-50. At Guimmaṇalāpura afterwards in the 16th century there appear Siddhalinga Ācārya (Rāghvānkač. 19, 88; Can. Bas. P. 63, 47) and Jaṅguļi Virappa (Can. Bas. P. 63, 54). 2). Bas. Par. 2, 28 it is said that to the S. W. of Srīgiri is Nandimāṇḍala; and v. 45 that to the W. of Srīgiri is the excellent Karṇāṭa deśa (where at Ingaleśvara Būgavādi the known Basava is born). 3) 1, 1-28; 3, 97. 4) 1, 1-28. 5) Sarītāla, as the Lingāita works regularly call the Sultān, is explained to mean "he who takes arrack" (surē, and tāl, to take), Saranallāmṛita, p. 174. 6) Compare Kampana Soma in Gaṇasahasranāma 2, 38. 7) 2, 1-67. 8) 1, 49-52. There is a Kāti Nāyaka of Suggalūr in Can. Bas. P. 62, 75; see Ind. Aut. ii., p. 307. 9) 3, 1-22.

Kampila occupies and fortifies the Hösa malē durga¹⁾; and young Rīma marches out, and takes the forts of Toragal, Hānagal, Uččaṅgi durga, Niḍugal durga, Harihara, and coming to Penagōndē also Candragutti and Bēlagāvū²⁾. Afterwards, when twelve years old, he marches against Jagatāpi of Gutti³⁾; issues as victor from a fight about a Bölla (or Bolāni horse) with Ēppattu rāya, the son of Rudra Pratāpa Gaṇapati of Öruṅgal (A. D. 1295—1335); and on his return defeats several Tēlugu Rēḍdis (Madana R., Malla R., Mača R., Kali R., Maduva R., and Nayaka R.), and also the Mārigōndā or Māra⁴⁾. After his return to Hösamalē, on a hunt, he finds Kummaṭa durga, the Jaina inmates of which go away and build Köppala (to the S. W. of Ānēgundi), and fortifies it⁵⁾; it is near the Tuṅgabhadra⁶⁾. While his father is still alive, Rīma is killed in a fight against the Turks, who had come from Dilli to destroy Kummaṭa⁷⁾; and Kampila sends the head of his son to Kāśī's Iṣvara.

Meanwhile, before the time of Basava of Kalyāṇa, the Ballāla or Höysaṭa dynasty had been established, whose capital was Halēbīḍu (*i. e.* old settlement). The Can. Bas. Purāṇa relates that the first king, Höysaṭa, was crowned in Sāl. S. 800, the Vilambi year, *i. e.* A. D. 878.⁸⁾ Of his fourth successor Vishṇuvardhana it is stated that he made many religious gifts, invaded the whole earth as far as Bēlyvola (generally called Bēlavala)⁹⁾, and washed his horse in the Kṛishṇaveṇā (near Sātārā); he was contemporary with Paramardi or Pērmādi deva, *i. e.* the Cālukya king Vikramāditya II. of Kalyāṇa, who lived between A. D. 1076-1127, and died A. D. 1134.¹⁰⁾ Vishṇuvardhana's successor was one Narasimha with his wife Ečala devī, who was followed by Vīra Ballāla, who wrested the country of Kuntaṭa from the Yādava dynasty of Devagiri, and fixed upon Lökkiguṇḍi (Lakkunḍi) as his capital. One of his grants (at Gadagu) that bears among others a figure of Basava and is connected with liṅgas, was made A. D. 1193; he ruled still 1199.¹¹⁾ After him reigned Someśvara from A. D. 1233-1283, when his son

1) Beginning with this statement a very brief summary of the story is given in Can. B. P. 63, 77, where it is placed just before Harihara of Ānēgundi, crowned A. D. 1336. 2) 23-92.

For Uččaṅgi cf. Ind. Ant. ii., 302. 3) Ch. 4. 4) Ch. 5. 5) Ch. 7.

6) Ch. 8. 7) Chs. 10, 11. 8) 62, 51. The Vilambi year is right. As we have seen p. xxxii., the Purāṇa places Basava's death A. D. 785. After Höysaṭa follows Vinayāditya; then Eρęyaṅga, Ballāla, (Udayāditya), and Vishṇuvardhana. 9) This name was given to the fertile district of the Canarese country in or about the centre of which are Gadagu, Dambala and Lakkunḍi, belonging to the Dhāravāḍa Collectorate. See Ind. Ant. ii., 297; ii., 24; and above p. xxxi. 10) Brown's Tables p. 61. 11) For this see Mr. J. F. Fleet in Ind. Ant. ii., 296 seq.; cf. i., 156; ii., 131; iii., 264; and above p. xxxii.

Vîra Narasimha râya succeeded him, who may be the same whom Ferishta (the great Persian historian of the latter part of the 16th century) calls Bilal Dev (Ballâla king), and who lived still A. D. 1295.¹⁾ As already remarked, Halébidu was taken by the Mohammedans A. D. 1310.

In connexion with the Ballâla râjas the Can. Bas. Purâna relates, that the Ballâla Vishnu Vardhana erected a Vishnu temple at Belûr or Velâpura²⁾. Then, it proceeds to say: "When the ruler of the land, (the) Ballâla, asks for the accounts of Harîvara, who is known as the chief of the family of the village-clerks (karanika) in the town called Halébidu, he having dropped (biṭṭu) the writing cloth (kaḍata), rubs his hands. When the king inquires: 'Let me know the meaning of this (thy strange movement)?', he says: 'When in the temple of Virûpâksha (at Pampâkshetra, i. e. Kalyâna on the Tungabhadra)³⁾ a burning lamp having come into contact with the curtain cloth, it took fire, and I extinguished it. I hear!' Then the king says: 'The curtain cloth of what Virûpâksha temple? Where? What a wonder thou (art to me)!' and without delay" has further inquiries made, and sends Harîvara to the said temple at Pampâkshetra to be there, where Harianna (i. e. elder brother) recites verses in Ragalê metres concerning Siva's various hosts and the marriage of Girijâ (Girijâvâha), and dies⁴⁾. Then the legend goes on: "There is the sister's son of the great Harîvara, who is called the śarabha bherunda of the poets of both languages⁵⁾, is decorated with various badges of honour, and whose name is Râghava. He goes to the town of Orugal (or Öruṅgal, i. e. one stone, ekaśila), defeats the opponents there, receives from the Vireśa (idol) an excellent ornamental breast-plate, on his return goes to Velâpura, leaves his body in the fine grave, and without delay becomes

1) Brown p. 29, 61. 2) 62, 52. This Vishnu Vardhana must be the above-mentioned one; cf. Ind. Ant. i., p. 40 seq. Ind. Ant. ii., 131 it is said: "ś. ā. 1039 (i. e. A. D. 1117) Bēṭṭa (i. e. hill) Vardhana under the taunts of his favourite concubine, and the arguments of Râmânuja Āchârya (cf. Brown p. 57; 61) . . . became a convert to the Vaishnava religion, changed his name to Vishnu Vardhana, . . . and set up panâ Nârâyana, viz. Cenniga Nârâyana (Krishna) at Belûr, Kirti Nârâyana at Talakâdu, Vijaya N. at Vijayapura, Vira N. at Gadagu," etc. This Bēṭṭa Vishnu Vardhana, according to Brown p. 61, died A. D. 1134; cf. also Murdoch, p. 66. Bēṭṭa râya Vishnu Vardhana, with Mr Brown, is once a Câlukya, ruling (at Kalyâna) from 1111-1139 A. D. (C. T. p. 58), and another time a Höysâla, dying 1134 A. D. (p. 4; 61). See above p. xxix., seq. According to another legend in Ind. Ant. ii., 174 seq. the fort and temple at Raee Velûr were built by a person called Bimardi (Paramardi?), between A. D. 1268-1277, and the idol belonged to Sambâsiva, or was an Iśvara linga. About the Canniga at Belûr cf. Int. Ant. ii., 309. 3) Sometimes written Pompâkshetra. 4) 62, 53-55. 5) Probably Samskrita and Karnâta; perhaps Telugu and Karnâta, as the poets of that time were accustomed to write in these two languages.

emancipated (bayal, lit. empty). There (at Velāpura) is the best of the Bammaṇas (Brāhmaṇas) and a vīra śaiva ācārya. His name is Padma arasa (*i. e. rāja*)¹⁾. He disputes with a Tibuvana (tribhuvana) tāta, defeats him, and makes him his own disciple, whereupon Biṭṭa Ballāla sends for Padma arasa, at his own expense has a large tank (kṛṣṇa) built by him, and gives the open space (bayal) that lies below the tank to the eighty-eight Bammaṇas of that place; and Padma arasa is called Kērē Padma arasa, and becomes emancipated (bayal) in the open space²⁾. Then, without any connecting remark, the legend proceeds: "The man of clean walk, Someśvara of Pālkurikē, in the proper order performs the sixty-four śilas, and with pleasure comes to Kallēya, where he becomes truly emancipated in the Siva grave"³⁾. A little further on appears Harabhakta of Anekañjanūr, a śaiva mendicant (āṇḍi), who composed a bhāshya on the Veda⁴⁾. At the fine town of Paṭṭeśvara one Rāma ayya proves the truth of Liṅgāitism by throwing the Basava Paurāṇa into the fire without its being burnt⁵⁾; and Siva kaviśa at Bāyibidiri performs wonders before the Sultan (Surīlā)⁶⁾. Shortly afterwards the very brief summary of the story of king Kampala and his son Rāma or Rāma nātha occurs⁷⁾; and then follows the coronation of Harihara of Ānēgundi (Ānēgōndi) *S. S.* 1258, *i. e.* A. D. 1336, "who, in the neighbourhood of the Virūpāksha temple of Pampē, builds the town called Vidyānagara"⁸⁾.

Thus according to this portion of a still longer legend there lived under the Ballālas the Laṅga poets: Hariśvara, Rāghava, Padmarasa, Someśvara, Harabhakta, and Sivakaviśa,

To obtain some more particulars regarding the age of these poets the Rāghavāṅka ēaritra is serviceable. It states: Hariśvara was at Hampe or Pampāpura, in the Kuntala deśa, on the banks of the Tuṅgabhadra, when Rāghava was born to Hariśvara's sister Rudrāṇī and Mahā deva bhaṭṭa, and Hariśvara became his guru⁹⁾. When the poetical talents of Rāghava begin to develop, he, after worshipping in the temple of the Virūpāksha liṅga, goes to Deva rāja, king of Pampāpura, at whose court, at his express wish, he recites the story of Hariścandra to the great satisfaction of all present¹⁰⁾; but for this offence against Siva his guru Hariśvara knocks out his teeth with one of his wooden shoes, which he receives back only after due repentance¹⁰⁾. Henceforth Rāghava excels in relating so-

1) 62, 56-58. 2) v. 59. 3) v. 63. 4) v. 68. 5) v. 72.

6) Vide above p. xlix., seq. 7) 63, 2. 3. 8) 1, 1-2, 35. 9) Ch. 3. 10) Ch. 4.

manātha satkāvyas, etc.¹⁾, and once travels to Höysaļa nagara to see king Narasiṁha Ballāļa's minister Kēre Padma arasa, who built the tank, defeated the Vaishṇava Tribhuvana tāta, and made him a vīra ūaiva²⁾. Having returned to Hampē and Hari arasa (*i. e.* Hari iśvara)³⁾, he hears that at the court of Rudra Pratāpa of Ōruṅgal (or also Orugal) there are bad poets (kukavi) called eka-, dvi-, tri-sandhāgrāhis, whereupon he proceeds there, and is well received by the king⁴⁾. He composes there the story of Vīreśvara in the Shaṭpadī metre, reads it at the court, gains the victory over his opponents⁵⁾, returns to Hampē, and at the command of his guru Hari deva⁶⁾ goes to Belūr where Padmarasa causes a grave to be prepared for him⁷⁾.

After so much it is evident that, according to tradition, the first Ballāļa Vishṇuvardhana who died 1134 A. D., about 34 years before Basava, can have had no connexion with Hariśvara, or in other words that the king Biṭṭa Ballāļa cannot be identical with the Bēṭṭa Vishṇuvardhana Ballāļa, as Hariśvara's contemporaries, Rāghava and Padmarasa⁸⁾, live with him at the time of Narasiṁha Ballāļa of Halēbiḍu, Rudra Pratāpa of Ōruṅgal, and Devarāja of Pampīpnra (or Ānēgundi, the later Vidyānagara). Rudra Pratāpa reigned between A. D. 1292-1335; Vīra Narasiṁha (or Ballāļa deva) from A. D. 1283; and (Praudha) Devārāja from A. D. 1286-1328⁹⁾. Hariśvara, therefore, cannot have lived any length of time before Vīra Narasiṁha or Biṭṭa Ballāļa, *i. e.* before 1283, this year falling 115 years after Basava's death. Rāghava's father comforts his wife, when still childless, by relating among other old stories how by parama Vrishabhendra's favor Māda arasa and Mādalāmbikē had obtained the son Mala Basava (of Bijjaļa's time), thus referring Basava to the past¹⁰⁾.

1) Chs. 13-15.

2) 16, 2, 5, 20.

3) Ch. 16 (continuation).

4) Ch. 17.

5) Ch. 18.

6) This name is given to Hariśvara also Canarese Brahmittara Kānda,

1, 9. 7) Ch. 19. 8) He is one of the Siva kavis enumerated Can. Bas. P. 1, 29; Saranālilāmṛita p. 3. 9) Brown p. 30. No other person but he can be meant. It appears that Harihara was the successor of this Devarāja, removing the seat of government from Kalyāṇa or Ānēgundi a little further ou to Vidyānagara. Dr. Burnell says, Vamsabrahma p. viii: "Vulgar tradition attributes the foundation of Vidyānagara to him (Mayana, the father of Sāyaṇa) or rather to Sāyaṇa himself (who was born A. D. 1295, and died 1386), and to the use of a hidden treasure; but the place seems to have existed before their time". — The surname "Biṭṭa" before Ballāļa is probably connected with the above-stated tradition that in the Ballāļa's presence Hariśvara "having dropped (biṭṭu) the writing cloth" etc. Biṭṭa Ballāļa then denotes "the Ballāļa in whose presence (the writing material) was dropped"; such is a common way of expression in Canarese. Whether the Purāṇa writer himself identified the Bēṭṭa B. and Biṭṭa B. is a question that does not concern us here; however he would have done so, if Rāmānuja (1127 A. D.) be meant by Tibuvana tāta.

10) Rāghv. čar. 1, 50.

Harīśvara, as stated above, wrote his poems in Ragaļēs, metres that are mentioned by Nāgavarma, but were not in use in very early times. His disciple Rāghava, according to tradition, ushered in the period of the modern Shaṭpadi metres, in which nearly all the works of the later period, Liṅgāita as well as Brāhmaṇa, are written (generally a whole work, however so bulky, in only one class), and which are closely related to the Ragaļēs. At the time when Rāghava was at Ōruṅgal, during the reign of king Rudra Pratāpa, he composed, as indicated above, a tale of Vireśvara in the (modern) Shaṭpadi metre at which he remarked: "Before (me) nobody has ever praised with these Shaṭpadis; by me they have also been invented (nirmita); therefore, oh! the name of virgin-poetry will be an ornament to this composition." "Such was his resolution; and he gave it that name".¹⁾

In recounting the poets of the later period who occur in the Can. Bas. Purāṇa, in the inverse order, it is expedient to introduce and begin with Bhīma or Bhīma arasa, the son of the famous Sivakavi²⁾ and the author of the Canarese Basava Purāṇa which he finished A. D. 1369,³⁾ and in the prologue to which he says he will perform his work also by the grace of sukavi Hari (Harīśvara) and his good son Rāghava, who are ubhaya kavi śarabha bheruṇḍas⁴⁾; after him we meet first Sivakavi deva (of Bīyibidiri or of Bālačandra nagara)⁵⁾ who must be the above-mentioned father of Bhīma; then Harabhakta; then the kavi Somanātha or Someśvara of Pālkurikē to whom probably the Basava Paurāṇa at Paṭṭeśvara belongs, as he is the author of a Basava Purāṇa (in Tēlugu), of which Bhīma made free use when composing his Canarese work⁶⁾; and thereupon the other two Liṅgāitas, Rāghava and his uncle Harīśvara. When Bhīma was writing, Haṭṭebidū, the capital of the Ballāla rāyas, had already been destroyed (A. D. 1326).

For the present it is still impossible to define the extent to which the so-called New Canarese appears already in the writings of the first representatives of the later period; but in the writers of the second half all its forms are met with.

The following is a list of Liṅgāita and Saiva (Ārādhya Brāhmaṇa) authors and their works belonging to the first half of this period, to some degree tentatively arranged in a chronological order:

1) Rāghavāṇka ēaritra 18, 3. 2) Bas. P. 1, 17; Can. B. P. 1, 29; Rājaśekhav. 1, 18.

3) Ch. 61, 92. 4) Ch. 1, 11; cf. Rājaśekhav. 1, 79. 88. 5) Bas. P. 1, 17; Can. B. P.

1, 27. 6) Bas. P. 1, 14-16; cf. Can. B. P. 1, 29; Rāghvē. 1, 13.

1. Hariśvara, a Liṅgāita, who in Ragalē metres wrote on Siva's various hosts (gaṇa) and the marriage of Girijā, about 1290 A. D.

2. Rāghava, the disciple of Ilariśvara, about 1300 A. D. His topics were Hariśandra, Siva, Vīreśa, Basava and Laṅga devotees. The Anubhavaśikhāmaṇi, a work of recent date (1768 A. D.), professes to be a composition of Rāghava in a retouched form, the original having exhibited only (modern) Sara śatpadis. There is a tale of Nala in Dvipadas by one Rāghava in Tēlegu.

3. Someśvara, an Ārādhya Brāhmaṇa of Pālkurikē (in the Godāveri district), about 1300 A. D. His śataka, or 110 Canarese verses in the Mattebhavikṛidita, contains some moral and other reflections on various subjects. He further composed, in Canarese, a Saiva and Liṅgāita gaṇa sahasra nāma or the thousand names of the pramatha gaṇa, Rudra gaṇa and bhakta gaṇa¹⁾, the metre being Ragaṭe, Kanda and some vṛittas. In the Tēlegu language he wrote a Basava purāṇa in Dvipadas²⁾, on which, as stated above, the Canarese Basava purāṇa by Bhīma kavi is founded (1369 A. D.). His liṅga was at Puligirinagari³⁾, and he died at Kallēya. In a collection of verses lithographed at Dhāravāda (see further on No. 78) it is said: "Somanātha kavi composed the Basava Purāṇa in Āndhra"; and in the Dipakali čaritra (1, 5): "Pālkurikē's Someśha related the čaritē of Siva's śaraṇas (devotees)".

4. Harabhakta of Anekaijanūr, a Liṅgāita mendicant, about 1300 A. D., who composed a Bhāṣhya on the vedas.

5. Siva Kaviśa, a Liṅgāita, probably the same who was once at Bāyibidiri⁴⁾, about 1330 A. D. He was the father of Bhīma kavi, the author of the Canarese Basava purāṇa. In the above-mentioned Dhāravāda lithograph, under No. 3, it is stated that "Somanātha kavi composed the Basava purāṇa in Āndhra, and Bhīma in (Canarese) Shaṭpadi"; that "Saṅkara

1) 465 pramatha gaṇas, 171 rudra gaṇas, 28 yogācāryas, 63 gaṇas (see the 63 devotees in Nijaguṇa's Purātana Trivadi and in the Tamil Pēriya Purāṇa, Murdoch p. 81), 16 other gaṇas, 13 terasa gaṇas (cf. the terayyar, Murdoch p. xeix, see above p. xxviii.), 10 further gaṇas, 234 amara gaṇas. 2) Brown's Preface to his Dictionary (1852); he refers the Telugu Purāṇa to 1300 A. D. 3) Śataka v. 1. Bas. P. 51, 76 seq. this town Puligiri (*i. e.* tiger-bill) is called Puligērē (*i. e.* tiger-line or tank), and its liṅga does a wonder for a śaiva Sova anna (*i. e.* elder brother Soma) whom Jainas had betrayed; cf. 9, 36; Can. B. P. 57, 35. The town is the present Hulikal paṭṭa (*i. e.* tiger-stone town).—The scheme for one of Someśvara's Ragalēs, the verse containing two lines, is the following: ~~~~~.~~~~~.~~~~~.~~~~~.~~~~~ | ~~~~~.~~~~~.~~~~~.~~~~~.~~~~~ || 4) The Bidiri koṭe (*i. e.* fort) of Can. B. P. 63, 66 is probably the Bidar in the Nizām.

Ārādhya kaviśvara completely told the story in Sanscrit¹⁾, and that "Siva kavi of Bālačandranagara composed it with Vastuka".

6. Bhīma, the son of Sivakavi deva, who finished his Canarese Basava purāṇa 1369 A. D. It contains 61 chapters with 3623 verses in Shatpadi²⁾.

7. Saṅkara, an Ārādhya Brāhmaṇa, who composed a Basava purāṇa in Sanscrit (see No. 5), may fall here.

8. Mallaṇa ārya (*i. e.* malla aṇṇa ārya, the great elder brother who is an ārya³⁾ of Gubbi, a town in Maisūr, to the N. W. of Bēṅgalūr, where, according to vulgar tradition, he lived about 500 years ago (*i. e. c.* 1370 A. D.), and in Canarese wrote the Vīraśaivāmr̥ita about Siva's twenty līlēs, and the Bhāvačintāratna⁴⁾. The last-mentioned work he executed with varṇaka rīti, following an itihāsa in Tamil by Piṭṭe Naynār who was Vāgiśa's teacher⁵⁾. This Piṭṭe Naynār was the son of a śiva vipra (*i. e.* ārādhya Brāhmaṇa) of Srikalī nagari, caused the king Inakulottunga Cola to become a Saiva, converted other Jainas and Banddhas, *e. g.* at Tirumarakkada and Tiruvālavā, invited by the queen Maṅgāy akka (*i. e.* elder sister) of Madhurā, the daughter of the Cola, went there, under the name of Jñānasambandhi healed and converted her husband Kūna Pāṇḍya who was hence called Sanndara Pāṇḍya, and at the same time, at the king's court, defeated a large number of Jainas, eighteen thousand of whom were impaled on the red-hot śūlas which Kulačari, the queen's śaiva guardian, minister and later virakta Māṇikāčārya, had prepared⁶⁾. The original name of Vāgiśa or Tiruvāgiśa, Piṭṭe Naynār's disciple, was Pārṣva pāṇḍita; he first was a Jaina guru and Jina samaya mukhya at Tiruvāvalūr, suffered from dreadful colic, in despair followed the advice of his elder sister Tiruvalinācī to invoke Siva, was healed, became a Saiva, was very much persecuted by the Ārhatas, overcame them,

1) There are many Lingāitās (Saivas) in the Paurāṇika legends who bear that name. See *e. g.* Gaṇasahn. 8, 13. 45. 49; Bas. P. 9, 39; Can. B. P. 1, 17. 29; 57, 4. 20; Sarapallīmr̥ita p. 280. In the Rājaśekharavilāsa (of A. D. 1657) 1, 17 a Saṅkara is mentioned together with (Gubbi's) Mallaṇārya, Hariśvara, etc.; Gaṅgādhara Madiyālosvara, in a note on p. 20, says that the poet Saṅkarārāya (whom does he mean?) composed a Basava Purāṇa in Sanscrit. 2) In the Journal of the Bombay Branch of the Royal Asiatic Society, if my memory does not deceive me, of 1865, is a summary of the sectarian legends and tenets of the Basava P. and Cūṇna B. P. by the late Rev. G. Würth. 3) Rājaśekharav. 1, 17; sanscritised the name is "Malhana". 4) Gaṅgādhara ad Rājaśekh. 1, 17. Vulgar tradition may have put Mallaṇa too early. The Bhāvačintāratna has been reproduced in the Rājaśekharavilāsa; (1, 78). 5) Rājasekh. 1, 77. 78. 88. 6) Can. B. P. 55, 33. 34; Bas. P. ch 50; 25, 4; 11, 15. 16; 9, 48; Praudhārāya ē. ch. 18. Māṇikāčārya is the Tamil Māṇikavāčāka, the author of the śaiva work Tiruvāčāka; Mnroch p. lxxxix and p. 89.

destroyed many Jina pratimēs and bastis (vasati), and had as a disciple the renowned Nahpūti¹⁾. Mallajñāya wrote a Rāmastavarāja in Telugu, an allegory, representing the body as a city and the soul as its inhabitant, a sort of yogaśāstra²⁾.

9. Perhaps to this period belongs the Caturāsyā Nighanṭu by Kavi Bōmmā (Brahmā), 100 verses in Kanda, comprising old Canarese terms and Tadbhavas. As it is less systematic and detailed than No. 14 and 15, it appears to have preceded them. Each verse concludes with "oh Caturāsyā!" The author's mata is not indicated in our MSS. Bōmma is a very common proper name in Lingāita legends.

10. Siṅgi rāja or Siṅgi rāja ācārya, the author of the Mala Basava ċaritra³⁾ or llara kathā śaradhi, 48 chapters with 1807 verses in Shaṭpadi. It contains stories similar to those of the Basava and Canna Basava Purāṇa. The author, on account of his Vārdhika shaṭpadi, cannot be the Siṅgi rāja who belonged to the gaṇas at Basava's time⁴⁾; but is one of the eleven persons who together are mentioned in verse 13 of the first chapter of the Rāghavānīka ċaritra, viz.: Hari deva (Hariśvara), Kērē Padmarasa, Rāghava deva, Jakkanācārya, Cāma arasa, Bhīma arasa, Möggē ācārya, Kalmaṭha ācārya, Siṅgi rāja ācārya, Pālkurikē Soma, and Mahādeva ayya. The first three and Bhīma are already known to us. Jakkanācārya, together with Hariśvara and Rāghava, appears in verse 17 of the first chapter of the Rājaśekharavilāsa of A.D. 1657; according to the Praudha rāja ċaritra⁵⁾ he lived in company with Cāma arasa and Kalmaṭha ācārya at the court of Praudha narendra or Praudha devendra of Vidyānagara (Ānégundi), whose minister he was⁶⁾, and where he overcame the Vaishṇava Mukkunda pēddi (*i. e.* three hill headman)⁷⁾. The Praudha narendra is the (Mummađi) Praudha, who ruled

1) Can. B. P. 55, 35; Bas. P. ch. 49; 27, 69; Praudhar. Car. 7; according to Bas. P. 9, 48 Kulačāri or Kulascāri appears to be contemporaneous with Basava; cf. also Gaṇasahasran. 5, 11. About Kulottunga Coḷa see p. xxviii, seq.; about Kūna Pāndya or Saundara P. the various dates assigned to him Ind. Ant. ii., 16. 107. 131. 263. Kūna Pāndya seems to belong to the 12th century. Cf. also Brown's Tables sub 1118 A.D. Vāgīśa's tale agrees best with that of the Tamil poet Appa (*i. e.* father) who "though born of Śaiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostacy, and he returned to Saivism. The Jaiua king is fabled to have vainly attempted to put him to death by throwing him into a limekiln, etc. With Sambandha (*i. e.* our Jñānasambandhi) and Sundara (another Śaiva poet) he laboured zealously to propagate Saivism in S. India". Murdoch, p. lxxxiii. 2) Brown's Profaee. 3) Mala (*i. e.* great) Basava is the founder of the sect, and is sometimes called so to distinguish him from his nephew ēanna or ēikka Basava; see *e. g.* Can. B. P. 1, 15; 6, 17; Rāghv. car. 1, 50. 4) Gaṇasahasran. 8, 1; Can. B. P. 55, 50; 57, 50. 5) 1, 41. 6) Cf 1, 12. 7) 1, 39 seq. Jakkanācārya is mentioned as the alleged builder of various temples, Ind. Ant. i., 44; ii., 296. Grand works are not always very old; thus, for instance, the huge Jaina statue at Kārkaļa dates only from 1432 A.D. (see Ind. Ant. ii., 353) or from about Jakkanācārya's time.

at Vidyānagara from 1450 (or 1456) to 1477 A. D.¹⁾ In the Canna Basava Purāṇa he appears as belonging to the lineage of the kings Harihara and Bukka, and at his court is also the above-mentioned Möggē ācārya, here named Möggē Māyi deva²⁾. "In his race" follows Virūpāksha rāya (A. D. 1488)³⁾, whom Narasaṇa rāya (Narasimha rāya) drives away, and then takes the town (A. D. 1490)⁴⁾.—On account of the persons with whom Siṅgi is associated in the verse of the Rīghava čaritra, it seems very probable that he lived somewhere between 1330-1477 A. D. Is he perhaps the Siṅgi of the Kumāra Rāma čaritra⁵⁾?

11. Cāma arasa, a Liṅgāita, who lived at the court of the just-mentioned Praudha rāya, 1450-1477 A. D., composed the Prabhu liṅga līlā, i. e. the life of Prabhuliṅga who bears also the names of Prabhu deva, Allama prabhu, and Göheśvara (guhā-iśvara) liṅga. It consists of 25 chapters with 1111 verses in Shaṭpadī⁶⁾. Allama prabhu is an incarnation of Siva's gaṇanātha, and born on earth to Nirahaṅkāra and Sujñānī. To examine Allama's mind Siva's wife sends to the earth her own tāmasa guṇa, the Māyē⁷⁾, who is born of Mohinī devī, the wife of king Mamaṅkāra prabhu of the town Banavaše in the Bējavala deśa⁸⁾, and when a beautiful virgin is severely tempted by Allama, whom she loves very much⁹⁾. But Allama is not in earnest; according to the short tale in the Canna Basava P.¹⁰⁾, "he laughs at her in contempt, (leaves her), comes (to the grave) of Anumisha (above p. xxxi.), takes the liṅga out of (his) hand, by his instruction gives liberation (mukti) to Göggayya¹¹⁾ and Muktāyi (whom he happens to meet there), and thence goes to Basava at Kalyāṇa, where he ascends the śūnya pīṭha which till then had been taken care of by Basava". At last he goes to Śrīśaila, where he dies a little before Basava¹²⁾. In Telugu there is a translation of the Prabhu liṅga līlā by Pidupati Somayya¹³⁾; the Tamil translation is by Sivaprakāśa deśika of the 17th century¹⁴⁾.

1) Brown's Tables, p. 31. 57. 2) 63, 6. 38. 3) 63, 39; Brown, p. 57. The intervening kings—Vira R., Mallikārjuna R., and Rāmačandra R.—are not mentioned in the Purāṇa 4) 63, 39. 5) See above p. xl ix., seq. 6) Praudha rāya ē. 21, 30 seq., where Cāma's authorship of the work is spoken of. 7) Prabhu. 2, 36-41 8) 3, 1 seq. 9) 5, 1 seq. 10) 57, 87 88; 62, 8 seq.; see above p. xxxi. 11) Cf. Bas. P. 58, 6. 12) Can. B. P. 62, 17. 13) Brown's Preface. 14) Murdoch, p. 70.—Regarding the term "Allama" I perfectly agree with Mr Brown, when he says in his Dictionary s. v. அல்மா "the name Allama . . . probably is borrowed from Allah, or from 'Alāmm' a mysterious word used in the Koran for the deity. . . . The Musulman name for God was known in India before the Jaṅgama (Liṅgāita) religion arose." The identity of the two names is in fact suggested in the Mōnesvara Purāṇa, 9th chapter. Compare the story of the guru of Virūpāksha paṇḍita, the author of the Canna B. P.; Bābā Nānak, the founder of the Sikhs, and the Allah Upanishad in Dr. Burnell's Pahlavi Inscriptions (1873), p. 15. Dr. Burnell mentions ib. p. 7 that a Christian was Dewan of Vijayanagara (Vidyānagara) about 1445 (under one of Praudha rāya's next predecessors, Ganda deva, 1434-1454; Brown, p. 57 and 1457 A. D.). The Jesuit C. J. Beshi was the Dewan of Cundā Sāib, the Nabob of the Carnatic, till 1740.

2. Tho Vaishṇava, Lingāita and Saiva period, from about 1500 (1490)-1874.

12. Kumāra Vyāsa, a Vaishṇava, freely translated the first 10 Parvas of the Mahābhārata into Canarase, using the Shatpadi metre. He says (1, 6): "The Vira Nārāyaṇa (an idol at the town of Gadagu)¹⁾ is the poet, the writer is Kumāra Vyāsa". Then he invokes Gadagu's Vīranārāyaṇa (v. 7), and calls himself his slave (v. 9). His 11th verse runs as follows: "Under the burden of the (probably Jaina) poets of the Rāmāyaṇa the king of serpents was pressed down; in the mass of Rāma-tales there was no interstice to place one's feet. Will he (Kumāra Vyāsa) take into account the inferior poets? Do not think: 'it is enough!' Is he not like (Vyāsa's son) Suka? Does not the poet Kumāra Vyāsa make dance the others, and laugh (at them)?" This author, according to the preface of Kṛiṣṇa rāja's Bhārata, wrote, as it seems, at or about the time of the coronation of Kṛiṣṇa rāja, who was king at Vidyānagara from A. D. 1504-1529²⁾. The translation of the first ten Parvas of the Mahābhārata into Tamil by Villiputtūra dates from about the 16th century³⁾.

13. Timmaṇa's Bhārata, in Shatpadi, of about A. D. 1504-1506. It is called Kṛiṣṇa rāja Bhārata. Its preface calls Kṛiṣṇa rāja the son of Narasa nṛipāla (also the son of Narasendra, Narasa narapālaka, Narasimha, Narasaya⁴⁾, and relates that Timma nṛipa was born in the Tuļu vamśa, that his son was Iśvara kshitinātha⁵⁾, and that the son of Iśvara was Narasa bhūvara (at Vidyānagara from A. D. 1490-1495) whose wife was Nāgamāmbē⁶⁾. "When Kṛiṣṇa, the son of Narasa, gloriously rules with joy, he immediately hears the (Canarese) Bhārata kathā (that seems, therefore, to have become just ready at that very time), looks at his poets, calls Timmaṇa, the son of Bhānu kavīndra, and says: 'First Kumāra Vyāsa has nicely related ten parvas. . . . Now relate thou the remaining parvas of the Bhārata!' Thereupon Timmaṇa, the son of Bhānu bhaṭṭa"

1) See above, p. li, note 2. 2) Brown's C. T. p. 57. 59. 62. 3) Murdoch, p. ei. 190.

4) Can. Bas. P. 63, 39 appears the form "Narasana"; see above p. lviii., and further on No. 15.

5) Cf. Brown's remark to Aēyuta D. R., C. T., p. 57. 6) Or, according to Brown's C. T., p. 62, Nāgala devī. Narasa had two other wives: Tippakṣbi and Voyambikē, the second of which bore him two sons named Raṅga and Aēyuta. To Tippakṣhi and Nāgala devī there were born Vira Narasiṅga and Kṛiṣṇa. A. D. 1495 Vira Narasiṅga became king, and ruled till 1504; his son was the afterwards so unfortunate Rāma rāja who wedded his niece, the daughter of Kṛiṣṇa rāja who reigned from 1504-1529. Kṛiṣṇa rāja was followed by Narasa's son Aēyuta rāja, from 1530-1541, when Rāma rāja came to the throne, and 1565, when seventy years of age, was overcome in battle and killed by the Muhammadans. The Can. Bas. P. (63, 59) states that "Narasana's son (i. e. no doubt his family) reigns for 51 years", i. e. till 1541, and that "Aēyuta is the last who is crowned", which probably means "is the last who dies with the crown on his head". See Brown's C. T., p. 57. 62. 16.

instructs Narasaya Kṛishṇa rāya, and recites the rest of the work in the same metre (bhāmini shatpadi). In the concluding verse attached to each chapter the son of Devakī is constantly named Vēṅkaṭeśa or Vēṅkaṭaśailanātha, Vēṅkaṭagiryadhīśa, Vēṅkaṭādriśvara. Kṛishṇa rāya was also the celebrated patron of Tēlugu literature¹⁾.

14. About this time or perhaps somewhat earlier the Vocabulary of old Canarese terms, Tadbhavas and a few Tatsamas, called the Kabbiga kaipiḍi, may have to be placed, if it has been composed with the object of supplying a real want; and so it appears, for if it had been written after the next to be mentioned famous and somewhat fuller vocabulary by Toṭa Ārya, it would scarcely have obtained the good name it still bears. Its author is Liṅga, first minister of the rāya of Uggēhallī, son of the Brahman Virūpāksha and a follower of the Virūpāksha liṅga at Pampāpura (2. 3. 99); he has written it to help in understanding the old and renowned Sivakavis. 100 verses in Shatpadi.

15. Toṭa Ārya's Canarese Vocabulary²⁾, the *Sabdamaṇjari*. 120 verses in Shatpadi, belongs to the beginning of the 16th century. Like the Kabbiga kaipiḍi it gives the meanings of some Tatsamas, Tadbhavas and old Canarese words. The Canna Basava purāṇa relates (63, 40, seq.) that only a short time after the death of Praudha rāya of Vidyānagari (*i. e.* after A. D. 1477)³⁾ who is succeeded by Virūpāksha and the usurper Narasāṇa (Narasimha), a decline of Liṅgāitism or of the “Vīra Saiva ācāra” happened, and “anācāra” (*i. e.* Vaishṇavism) began to prevail. At that time Nirajana Gaṇeśvara was born on earth of Gosala Cannabasaveśvara, and was called Siddheśa; he went to the garden (toṭa) of Kaggērē, and there by his śivadhyāna became a great man, receiving the appellations of Toṭa Siddhaliṅga, Toṭa Yati, Toṭa Ārya.

16. The Canarese prose-versions of the Pančatantra may be dated from the beginning of the 16th century, if the style of language that forms the only test regarding the age of the versions we have seen, be not misleading. Mr. Brown in the Preface to his Dictionary says that its Tēlugu translation in verse was done by the Kshatriya Baisarāju Veṅgalāraju perhaps in A. D. 1500. The version edited at Bēṅgalūr in 1865 by Mr. J. Garrett—who states that “to make it more complete, the Sanscrit ślokas and Canarese padyas have been included”, and that “the Editor has had the advantage of consulting two excellent copies contained in the Library of the College of Fort St. George”—appears

1) Brown's C. T. p. 59.

2) 1, 2. above p. xxxv.

3) See above p. lvii.

to be from about the beginning of the 19th century. The Canarese verses in it, partly free translations of ślokas, are in Shaṭpadis, Kandas, Sisa, an unsettled Gīta, and a few Vrittas. One of the last-mentioned, named Cāmara, is peculiar, each of its quarters consisting of -◦.-◦.-◦.
-◦.-◦.-◦.-◦.; it is in fact the Hamsayāna of Tēlegu prosody; see above p. xxii.

17. To the beginning of the 16th century also, appears to belong *Isvara kavi*, son of Kaččuteša, the modern Keši rāja and author of the *Kavijihvābandhana*¹⁾; for he teaches the use of the Tēlugu vadis, *i.e.* ornaments (in verse), a subject hitherto apparently foreign to Canarese prosodical treatises, but alluded to in one of the first works of the specific Vaishṇava dāsas, whose literary period is beginning, at this time. Kanaka dāsa, the author of the *Mohanatarāngini*, states (1. 20) that he will compose his work according to prāsu and vadī; and *Isvara* says (ch. 2) he will teach both these in Canarese, "the vadī according to the Andhra (Tēlugu) mārga, as they use it only in Tēlugu"; then he mentions five more common kinds out of twenty: *svara vadī*, *i.e.* the repetition of the first vowel of the first foot at the same place through one or more lines, especially at the places of Caesura, v. 28; *sarasa vadī*, *i.e.* the use of the consonants ē, ēh, j, jh together with ś, sh, s as initials of feet; *ekkaṭi vadī*, *i.e.* the same use made of only one consonant, for instance, k; *samyuktākshara vadī*, *i.e.* the same use made of double consonants; and *varga vadī*, *i.e.* the same use made of consonants that belong to one class. *Isvara*, no doubt, used the Tēlugu *Appa kavi*²⁾. His work, superstitious and occasionally very obscene, according to our MS., contains four chapters, i. about the gaṇas and their śubha, aśubha, rasa, diś, varna, vāhana, ēnē or maityra, vaira, nakshatra, guna, graha,

1) See above p vi. 2) Appa kavi's rule concerning the Sisapadya (v. 269) as it has been communicated to me, is the following kanda: సురపతులాచు రిష్యేభా | శురులుపురుషాదనైక్షేత్రచాలముషీల్చు || ఒచుగునవినాలుగానుగుల | విచమముషైర్చెంబరిషమున || To confirm that the form of the Sisapadya of our text represents the true Telugu metre of that name, I adduce a verse of Appa kavi in that metre as communicated to me, which is composed only of short syllables, 36 for a line;

Karivaradaparamak.ipadharapidharasuravinutakanakavasanaranahari* garudagamana
na linakarapadanayanada jitakharadanu ja cayanarasakha vagu gunanidhi * saradhisayana |
paramapadanilayahari paramapuru shapraktitikibaru danin inu nigungamani * vahamupaluku
niratamunu hridayamunananinudalatananumanupumaniyanaga ha caritajala * dasibhavanuva

About the age of Appa kavi Mr Brown, in his first Essay on Télugu (1839), p. 11 says the poet lived some ages after Nannayabhaṭṭa who is placed 1130 A. D.; and in his grammar (1857) he states (p. 357) Appa kavi was posterior to the Télugu Naishadha (that dates from about 1400 A. D., see further on, No. 23).

kula, devatē and phala; ii. about the prāsus and vādis; iii. about the śubha and aśubha aksharas, their kula, the classification of bāla svaras and kumāra svaras, the svara kālas and svara liṅgas, the alpa and mahā-prāṇas, the kavītāpatināmāksharas and kavītākanyakānāmāksharas and the daśa kūṭas (combinations), and the adhidevatēs; iv. mentions the nakshatrādhidevatēs, the bhāvas, thirty-six alaikṛitis, nine liṅgas, two sandhis, six prāsus, seven vibhaktis, three kālas, three purushas, and ten nighaṇṭus as subjects that poets ought to know; then he enumerates the sixteen arrows of Cupid, the adhidaivas of the pushpāstra, the mohabhedā, the kāmakalā nāmas and sthānas, the darpakakalā nāmas, the čandrakalās, the strīkalā sthānas, gives a description of four viṭas, the vairākshara-lekhanakrama, and lastly of the Shaṭpadi lakshaṇa. The work, excepting the Sīsa instance of the Tēlugu and the Shaṭpadi lakshaṇa, is written in Kandas and Samavṛittas.

18. According to an obscure (perhaps spurious) dāsa hymn of only three verses, found among a number of miscellaneous dāsa hymns in our possession, the Vaishṇava dāsa Purandara Viṭhala of Paṇḍaripura may have been living at Vijayanagara (Vidyānagara) in a vilambi samvatsara, on phālguṇa bahūļa čauti śrīvāra. This year may be the vilambi year 1538, when Ačyuta deva ruled, who succeeded Kṛiṣṇa rāya in 1529 and died in 1541. If the pada be genuine and the explanation right, Purandara would probably stand in close connexion with the Baṅgāli Caitanya who from 1510-1516 "roamed all over India preaching Vaishṇavism"¹⁾. At the same time a slight doubt arises whether

1) Cf. Varāha dāsa's words: "This is the dāsas' lot: they fill all the countries". Ind. Ant. ii., 312. Caitanya was born A. D. 1486, and died 1534. Ind. Ant. ii., 1. 3. At nearly the same period we find the Hindu Bābā Nānak in the Pañjāb, who was born 1469 and died 1539 A. D. He was "the first teacher and founder of the Sikh tenets, and laboured to reform the lives and religion of his countrymen, to break through the tyranny of priesthood, outward ritual, and caste". He travelled in India, and visited also Makka and Medinah in Arabia. Ind. Ant. iii., p. 295 seq. Nānak, Caitanya, and Purandara lived under Muhammadan rule and influence; and besides Purandara was preceded at one of the seats of his labours, Vidyānagara, by a Christian Dewan (about 1445 A. D., see above p. lviii.). "It is remarkable", says Dr. Burnell in his Pahlavi Inscriptions (Mangalore, 1873), p. 14, "that all the greatest reformers in S. India were born near Persian (Christian and Maniehaean) settlements; Saṅkarācārya (7th century) near Cranganore (Kōdungalur in Malayāla), Rāmānujācārya (12th century) near Madras (at the ancient Christian settlement at Mayilāpura or San Tomé), and Madhvācārya (12th century) at Kalyāna (in the Tulu country, where before the 6th century there was a Christian bishop). The only original S. Indian poet is the Tamil Tiruvalluvan (about the 9th century, Murdoch p. xxiii.), but he was a native of San Tomé, and of very low caste; in his sister, Auva yār's poems Christian influences are evident to a casual reader. In Tiruvalluvan's poem (the Kural, i. e. poem

three songs regarding the pūjā at Udupu on the Western Coast, that clearly bear the mudrikā of Purandara, are not an interpolation; for in the description of that pūjā the firing of guns (kovi), the jack-fruit of the Franks (pāraṅgi palasu), and the mango of Goa (Gove māvu) are mentioned, a circumstance that seems not to be much in favor of the author having lived so early as the year 1538¹⁾. However another obscure and at the same time mutilated little hymn, belonging to the collection, seems to corroborate the statement of the first-mentioned hymn which it immediately follows, for it appears to point out Purandara's death as having occurred in a raktākshi samvatsara, in pushya bahuļa atiśaya amavāsyē, which may be A. D. 1564, the very year when the Vijayanagara dynasty was destroyed by the Muhammadans²⁾. The two hymns appear among the additions. Purandara is known as the author of many Vaishṇava dāsa padas in Ragalēs.

19. Perhaps partly contemporaneous with, but independent of Purandara, was Kanaka, the Vaishṇava dāsa of Kāginēlē. This appears from his Mohanataraṅgiṇi, in which he does not refer to any Krishṇa dāsas by name, but simply to Madhya guru (of Udupu, 1121-1197 A. D.)³⁾

written in Kural̄s or distichs) the indications of such influences are less precise, but still apparent. The resemblances between Christianity and the S. Indian modifications of the old Vedānta are numerous and complete, especially if the systems of Māṇi and the Gnostics are considered", etc.; p. 15: "We have, indeed, long winded romances of how Śankara, Rāmānuja, and Madhva conquered all their opponents of different sects in disputations, but though all of them must have met Christians, there is not a word about them anywhere; it looks as if they were purposely ignored. That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous mass of evidence; e.g. writing was certainly adopted by them from foreigners; their astronomy and medicine (partly at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Muhammadans; and the Brahmasamāj derives its leading doctrines from Christianity. Mr. Fergesson considers that the Hindu architecture is of Greek origin."

1) A. D. 1519 Hindus had begun to use musquetry and cannon. Brown's C. T. sub 1519. See above p. xxxvii. French expeditions to India commenced 1604; but the name "Frank" (foreigner) may have been introduced before that time by the Arabs. Goa was seized by the Portuguese A. D. 1510, and it is not impossible that within 54 years (1510-1564) the grafted mangoes of Goa had become a common article of commerce on the Western Coast.

2) Purandara cannot have flourished in the 15th century, as has been supposed to be the case in the valuable article "Lieder Kanareischer Saenger" by Dr. Moegling in the Zeitschrift der Morgenlaendischen Gesellschaft, xiv., 3, 502 seq., 1860. The Krishṇa rāya mentioned there is more than probably not the personago to whom oral tradition refers Purandara; cf. Brown's C. T. p. 59. The Krishṇa rāya whom people speak about and who died 1529, had as minister Appāji, who seems to have served already either his father or brother Narasingha rāya. See Tennala Rāma Krishṇa's story in Canarese, and Tamil (Murdoch, p. 204. 207). Krishṇa rāya, 1504-1529, was also the patron of the Tēlegu writer Aliasāni Peddanna; Brown's C. T. p. 14.

3) See Dr. Burnell's Vāmisabrahmāṇa, p. xiv. Rāmānuja appears 1127 A. D., Weber's Rāmāyaṇa p. 110.

and the great tarki Rāmānuja (1, 2), calling himself the best of the dāsas (2, 1). If he was a bedā (fowler), as oral tradition says, he certainly could also sing and write; for many are the Kṛishṇa songs he has composed in Ragaśe; besides these he wrote a Kṛishṇa bhaktisāra, of 108 verses in Shaṭpadi, and a rather voluminous work, the Mohanataraṅgini (1, 37). The last-mentioned composition contains 42 chapters with 2705 verses in one Ragaśe metre¹⁾. It contains various Paurāṇika stories about suras, asuras, and Kṛishṇa, addressed to his wife. He remarks (2, 1): "He who has composed the work, is Kanaka, the best of the dāsas; she to whom he has related (it), is the prudent young woman. The author of the work is Ādikeśava (a Narasimha idol, 42, 76) of Kāginēlē; if one hears the work, virtue is obtained" (cf. 1, 25). In 2, 13 he makes an attempt to enumerate the countries of Ancient India, and unhesitatingly mentions also the Hōysaṇa (Hōysaḷa) and Cauṭa countries, the last one very probably being the territory of the Jaina dynasty of that name on the Western Coast, obscure members of which are still living (see further on No. 37). In v. 1, 18 he says: "I praise the good Kavīśvaras who translate the good Purāṇas"; from which it would appear that in his time Vaishṇava Purāṇas were translating into Canarese, a circumstance that partly guides one in chronological attempts.

20. The Bhārata Nighaṇṭu falls after the time of Kumāra Vyāsa, as the author states in the initial verse: "I will carefully explain the meaning of the words for which the kavirāja Kumāra Vyāsa, in the Bhārata, has become famous." 62 kanda verses.

21. The Liṅgāita Virūpāksha pāṇḍita finished his Canna Basava Purāṇa A. D. 1585 (63, 77). He was a disciple of Siddha Vireśa of the Hiri matha (chief or old convent) at Vidyānagara (1, 21 seq.), about 20 years after the town's capture by the Muhammadans. Of his teacher he says that he became the guru of seven hundred vara Khalindaras (fakirs?), went to Makhya (Mekka), caused rain (maṭe) to fall at the time of a drought, was revered by the Suritāla (Sultān), and hence was called Maṭe Malleśa,², i. e. the great rain-master (1, 18, 19). The work contains 63 chapters consisting of 2898 verses in Shaṭpadi.

22. To about the same time may belong the Canarese Rāmāyaṇa by Kumāra Vālmīki, who dedicated his work to the Narasimha idol of Tōravē (1, 10; 113, 66, 67) in the district of Solāpura. He praises

1) Its scheme is two times: 4.4.4.4*4.4.4. 2) A Maṭe rāja appears Bas. P. 44, 52; 54, 74; Cun. Bas. P. 55, 44; Rāgh. Curiṭra 1, 49.

"Kumāra Vyāsa, the author of the beautiful Bhārata in Canarese" (1, 18; 113, 70). His work comprises 113 chapters with 5148 verses in Shaṭpadi, and has no Uttara kāṇḍa.

23. From the end of the 16th century probably dates also the translation of the Bhāgavata Purāṇa. Towards its conclusion it is said in the true Vaishṇava dāsa style: "The good poet Cāṭu Viṭhala nātha has made the Canarese translation." It contains 11,298 verses in Shaṭpadi. The abridgment in prose of the Bhāgavata in Tamil dates from the end of the 18th century; the Tēlugu was done about 1408 A. D. by Bōmmēra Poturāju, who lived under Siṅgama nāyudu (chief) who was the mūlapurusha (founder?) of the Veṅkaṭagiri samsthāna, and was contemporaneous with the bard Srinātha who composed the Naishadha or story of Nala¹⁾.

24. The same may be said of the work called Kṛiṣṇa līlābhūndaya (1, 16), a saṅgraha of the daśama skandhas of the Mahābhāgavata (1, 17), 51 chapters with 2543 rather refined verses in Shaṭpadi. It is of the Vaishṇava dāsas' time, the author remembering the guru Madhvā munipa, (called also) Ānandatīrtha ārya (1, 10). The same, regarding its authorship, appears from the following two verses: "In the shining country Pēnu-gonda (where at that time the wrecked dynasty of Vidyānagara still existed?) is an excellent man belonging to the Brāhmaṇas of the great grāma of Kaḍagatūr, a person of peerless good conduct, a handsome (alagu) ārya, a big Vaishṇava, a Canarese of the Northern district, a worshipper of the feet of guru Madhvā muni, and a descendant of the Jāmadajūivatsa gotra. His son is the good Vēṅkāya Timma arasa ārya. His firstborn son am I, Vēṅkāya ārya; and my mother is Seshāmbē, the crest-gem of young women, true to her husband, good, with lotus-eyes, and of an comprehensive understanding. I am the brother of Nirāyaṇa ārya of pure knowledge, and bear the name of Hari dāsa. Depending on Hari's grace, I have become an author; Vēṅkaṭa Sauri (i.e. Kṛiṣṇa at Tirupati with the hill of Vēṅkaṭagiri)²⁾ is the lord of this work" (1, 21, 22; 51, 26, 27).

1) Murdoch, p. 111; Brown's Preface to his Dictionary. The Tēlugu fragmentary Padma Purāṇa and Viṣhṇu Purāṇa are by Vēnnēla Kapī Śurayya (Br.'s Preface), and were done after the Bhāgavata and Prabbulīgallī (Br.'s Essay i., p. 8). 2) See also above p. xlviij. and N. 41, note. 3) Mr. Brown in his C. T., p. 2, says the Tirupati temples were built 1040 A. D. Ziegenbalg's Malabarische Götter, p. 112, it is stated that the temple at Tirupati was built by the Tondamān Ādīndai, an illegitimate son of a Cola king. According to Ind. Ant. ii., 107 this king was Kulottunga Cola who conquered the Tēlugu country, and appears between 1143 and 1171 A. D.; see above p. xxi., xxix. Ziegenbalg, p. 58 (cf. 112, 116, 117) it is said that Tirupati was taken from the Saivas by Rāmānuja (12th century).

25. *Nijaguna yogi*, an Ārādhyā Brāhmaṇa (Saiva), falls somewhere between 1522-1657 A. D., though vulgar tradition says, he lived 900 years ago in the Maisūr country as a petty king¹⁾. He is mentioned by Shaḍakshari of No. 27 in his Rājaśekhara vilāsa (1, 16) of 1657 A. D.; his approximate date will be known from foot-note 2. Six works are ascribed to him, viz. 1., a *Kaivalya paddhati*, chiefly on yoga, 174 *Ragalē* songs in the Vaishṇava dāsa style and under eight headings; 2., an *Anubhava-sāra*; 3., a *Paramānubhava bodhē*; 4., a *Paramārtha gītē*, in which a guru instructs his pupil in the Vedānta, using a sort of *Lalita Ragalē* (two times 4.4.4.3, also with final alliteration); 11 paragraphs with 1469 verse-lines; 5., *Purātana tripadis*, 77 verses in Tripadi regarding the sixty-three Purātanās (Saiva devotees, see above p. lv.); 6., the *Vivekaśintāmaṇi*, a Saiva concordance of the *Vedas*, sūtras, purāṇas, etc., in *Campu*, the prose greatly preponderating: this work has been translated into Tamil²⁾.

1) Compare the *Nijaguna mahārāja* of Can. Bas. *Purāṇa* 57, 56. 2) Murdoch's Catalogue, p. 74. It is there called a "small treatise"; but in Cansrese it comprises 10 prakaraṇas, and the Bēngalūr printed edition contains 564 pages of 19 lines each. The tradition that N. lived 900 years ago is stated and acquiesced in by Gaṅgādhara Maṭivīśvara Tūramari, Canarese Translation Exhibitioner E. D., in his *Saṭīkarājāśekhara*, Belgaum, 1871. Significant as to Nijagnpa's age, however, is what he says himself in the first prakaraṇa of his concordance under the heading "sūtra viśāra", Bēngalūr edition, p. 22, viz. that there is the Sābara bhāṣhya for the Pūrvamīmāṃsā or the Jaimini sūtra; the Bhāṭṭa of Bhāṭṭācārya, a vārtika for the Mīmāṃsā sāstra; and for the Sābara bhāṣhya the vyākhyāna called Prābhākara, a matāntara by Prabhākara guru, a disciple of Bhāṭṭācārya; further that Saṅkara guru Bhagavatpādācārya composed the *Vedānta bhāṣhya* on the Uttara mīmāṃsā; and that Vivaraṇācārya wrote a *Vivaraṇa* regarding this Bhāṣhya; that regarding the same Saṅkara bhāṣhya a vṛitti, the Pañcāpādikā, the Rāmānandīya, the Brahmatyābhāraṇa and many other vyākhyānas were done by Saṅkara's disciples; and that also regarding the Saṅkara bhāṣhya Vācaspatimiśra wrote the vyākhyāna called Bhāmati; "for it (what?) is the vyākhyāna called Kalpataru; for it is the tīkā called Kaustubha".—As punyakshetras he mentions (p. 421) also Jagannātha, Viṭhala, Seshācāla (*i. e.* Vēṅkaṭangiri), Kāneśi, Kalyāṇa; as a śaktipīṭha also that of Hōnnāmbē at Sivagaṅge, and that of Mahālakshmi at Kōllāpura. Regarding Vācaspatimiśra see Ind. Ant. i., 297 seq.; 354; ii., 71 seq.; iii., 81 seq.; Anfrecht's Halāyudha, p. iv. The Sabarabhāṣhya is mentioned Ind. Ant. i., 309. (A Rāmānanda belongs to the end of the 14th century, Woerter's Rāmāyana p. 110).—Dr. Burnell has kindly furnished the following notes in a letter dated Tanjore, 20th October, 1874: "As regards the Pūrvamīmāṃsā, the Sabarabhāṣhya is the oldest known Commentary. The C. by Bhāṭṭācārya is the Tantra-vārttika of Knmārla Bhāṭṭa who lived in the 7th century A. D. Prabhākara Bhāṭṭa's atheistic Commentary is not known to be in existence. As regards the Uttaramīmāṃsā, Saṅkaraśācārya lived at the end of the 7th century A. D. (see p. ii. of the Preface to the 1st Vol. of my edition of the Sāmavidhānabrahmaṇa). The Vivaraṇa I cannot identify. The Pañcāpādikā is by Pādāpadma said to have been a disciple of Saṅkara. Rāmānanda's C. has been printed by Dr. Roer; the date is uncertain. The Brahmatyābhāraṇa (by Advaitānanda) is an abridgment of it by a pupil. The Kalpataru (by Amalānanda) was written in the reign of king Krishṇa (?) of Vijayanagara at

26. The Praudha rāya *Caritra* too may belong to the end of the 16th century. Of this there would be no doubt, if the author, when calling Maṭe Malleśa his guru (for instance at the end of the chapters), means that this person was still living or that he had been educated by him¹⁾. The Liṅgāita author was “Adriśa appa (father), a disciple of Maṭe Malleśa, and the son of Anṇa appa who belonged to the karē kula of the merchant-chiefs (deśai) of the Paragaṇe (Perguna) of Kollāpura in the Bijāpura prānta” (21, 38-41; 1, 25). The work contains 21 chapters with 1113 verses in Shaṭpadī, and tells how Jakkāṇārya related to king Praudha of Vidyānagara (A. D. 1450-1477)²⁾, whom he served as minister and who evinced an inclination towards Vaishṇavism, various Saiva stories, that are mostly, if not throughout, more detailed accounts of the legends which are sometimes only alluded to in the course of the tales of the Basava and Canna Basava Purāṇas³⁾.

27. A. D. 1657 the Liṅgāita Shaḍakshari deva completed his Rājaśekhara Vilāsa (14, 184), seventeen years after Cannapaṭṇa (Madrās) was founded by the English. The work forms a Liṅgāita novel in which Rājaśekhara, the son of the śaiva king Satyendra Coḷa of Dharmavatipura, is playing the chief role, and is valuable only for its fine, though very often voluptuous, diction⁴⁾. Except some verses in Ragalēs, it is in the pure Campū of the first Canarese period, as also with regard to grammar. Besides this work Shaḍakshari wrote a Sabaraśāṅkara vilāsa and a Vṛishabhendra vijaya in Canarese; and a Kavikarṇarasāyaṇa, a Bhaktādhikya, and a Sivādhikya in Sanscrit⁵⁾. His Rājaśekhara vilāsa is based on a Saiva work called Bhāvačintāratna by Mallāṇārya (of Gubbi, 1, 78)⁶⁾. In the preface he remembers first his own guru Cika vīra deśika, then Basava, Canna Basava,

the beginning of the 16th century). The Kanstubha (by Appayya Dikṣhita of the N. Tanjore District) was written at the end of the 16th or beginning of the 17th century. Nijaguṇa cannot possibly have lived before the middle of the 17th century.... To be sure, Appayya Dikṣhita was a great promoter of the Saiva religion, and sought to make Śiva=the Brahma of the Vedānta. I am much surprised at the omission of the Saiva C. on the Vedānta sūtras, that by Nīlakanṭha. It was certainly in existence about 1500 A. D.”—Mr. Brown, in his C. Ts., places Appayya Dikṣhita 1522 A. D.; the year may refer to his first public appearance.

1) See above p. lxiv. 2) See above p. lvii. 3) In 1, 31 I meet the expression “Tiguļā ḥānya” together with Karṇāṭa, Drāviḍa, etc.; Tiguļāṇya occurs also Can. Bas. P. 62, 6; see also Ind. Ant. ii., 24. 4) Its leading scenes appear in the Maṅgalūr Anthology, Basel Mission Press, 1874. 5) Gaṅgādhara Maṭivālovara, p. 1.

6) See above p. lvi.

Allama, (Toṭa) Siddhalinga yati¹⁾, further (of the Purātanas) e.g. the Mādiga (chuckler) Cannayya who ate with Siva²⁾, Mārayya who played at dice with Sarva³⁾, the Beda (fowler) Kaṇṇappa of Appuḍuvūr in the Kālaha-stigiri district who plucked out his own eyes and gave them to Bhava⁴⁾, Kōḍagūsu of Kolur who offered milk to Abhava⁵⁾, Dīpa kali who built a fort for Sivādhava, spending his whole property in his name⁶⁾, and then also Nijaguṇa yogi (6-16)⁷⁾. After them he thinks of Reṇuka ārya (ārādhya), Rāma ārya (or Ekorāma tandē i.e. father), Paṇḍita ārya, Maruḷa ārya, Miyyi deva⁸⁾, Jakkaṇa ārya⁹⁾, Malhaṇa ārya¹⁰⁾, Mallāṇa ārya (of Gubbi¹¹⁾, Saṅkara¹²⁾, Hariśvara¹³⁾, Rāghava¹⁴⁾, Keśirāja¹⁵⁾, Soma (of Pālkurikē¹⁶⁾, (Kērē) Padma¹⁷⁾, Bhīma¹⁸⁾, and Bhoja (17-19), especially praising Hari deva (Hariśvara) again in v. 20, 79 and 88. Then he gives also his genealogy (53-68): Reṇukeṣa (Revāṇa prabhu, Revāṇa ārya, Reṇuka ācārya) was born of the iṣa (liṅga) at Kōllipāki¹⁹⁾ as a Jaṅgama, instructed Kumbhaja (Agastya)²⁰⁾ and other munis, went to Laikē, fulfilled the wish of Vibhīṣhaṇa, frustrated the plans of the Siddhas, (came to Kalyāṇapura and) frightened (king) Bijjaṭa, gave sight to a man called Tēlliga, (went to Vishṇu Kaṇṭhi and) caused the trembling of Vishṇu's idol to cease, released from bondage many females, fulfilled the wish of Vikramārka, crushed Kharpara, preserved the Yaksha, married daughters of kings²¹⁾, and (thus he) Revāṇa prabhu obtained

1) See above No. 15.

2) Can. Bas. P. 55, 12.

3) Bas. P. 9, 41.

4) Bas.

P. 9, 36; ch. 18. His history occurs also in Tamil; Murdoch, p. 77. 5) Bas. P. 9, 38; ch. 14; Can. Bas. P. 57, 39.

6) Gana sahnsra nāma 5, 4; Bas. P. ch. 16.

7) See No. 25.

8) Bas. P. 58, 10, at the time of Basava. 9) See above No. 10. 10) See above p. xlvi. 11) See above No. 8. 12) Above No. 7. 13) Above No. 1.

14) Above No. 2.

15) Above p. xxxiii. 16) Above No. 3. 17) Above p. lii.

18) Above N. 6. 19) Kōllipākiśa was Reṇuka in the Dvāpāra, Revāṇārya (Revāṇārādhya, Revāṇa siddheśvarā, Revāṇa siddha) in the Kali age (Pañcācārya vāni-āvali), taken from the Sanscrit Supri bhedāgama, 1, 18); Revāṇa's guru-throne is at Kadalipura or, in Canarese, Bālēhalli (1, 1 and conclusion, which place was founded by one of his disciples, Can. Bas. P. 62, 35 seq.). He is the first of the five ācāryas or ārādhyaś who are considered to be the founders of the linga worship. The second is Maruḷa (or Maruḷa Siddha), born of the Siddhavaṭa, whose throne is at Ujjiniyāpura or Ujjini (2, 1 seq.). The third is Paṇḍita, born at Sudhikūnda (see above, p. xlvi.), and his throne is at Srīsaila (3, 1 seq.). The fourth is Ekorāma (or Ekorāma tandē), born at Drākshārāma kshetra, and his throne is at Ketāra. The fifth is Viśva, born of the Viśveśa liṅga, and his throne is at Kōllipāki (4, 1 seq.). The Canna Bas. P. enumerates four, leaving out Viśva (59, 21-30). Revāṇa is probably meant in the sāsana adduced Ind. Ant. i., 80 seq. (Kaṇna, Ilamma, Nimba are names not unfrequently met in Lingātī books). An Ekāntarāma of Abbalūr appears Bas. P. 49, 2 seq.; cf. Ganashasran. 8, 48; Ganash. 8, 53 a Mārṇya of Kōllipāki is mentioned. 20) In the Tamil Siddhāntasikhāmani of the 17th century the contrary is stated. Murdoch p. 71.

21) King Rājendra Coḷa (about 1000 A. D., see above p. xxi.) gave his daughter in marriage to Revāṇa siddha, says the Can. Bas. P. 55, 23.

the son Rudramuniśvara; and when 1400 years were completed¹⁾, Reṇukāčārya re-entered the iṣa at Kollipāki. Rudramunīndra²⁾ showed forth Siva's greatness everywhere, gaining victory over the kshudra matas. In his lineage (*vamśa*) Uddāna śivayogi was born, whose spiritual son was Annadāniśa deśika³⁾. His disciple was Revaprasiddha deśika, who lived in the maṭha of Danugūr (or Anugūr). His disciple was Cikavīra, whose disciple was Shaḍakshari who composed the work⁴⁾.

28. To the middle of the 17th century probably belongs also the Rāghavāṅka *Caritra*, or the tale about the above-mentioned⁵⁾ poet Rīghava, by Cikka Naúješa, who was a disciple (karakamalasambhava) of Pañcāvaṇṇigē Siddha Naúješa, the lord of the guru-throne at Pūvalli pura (Hubballi, near Dhāravāda), who was the spiritual son of Kuruvatti Naújeśvara, who was the spiritual son of Annadāniśa (of Shaḍakshari's genealogy: 1, 21, 22)⁶⁾. Cikka Naúješa remembers, besides others, Praudha narendra, and Jakkanārya, Cumarasa, Virapāčārya, and Nirvāṇi Boleśa, who lived at his court (1, 12, 13), and also Toṭa ārya (19, 94; No. 15). The work contains 19 chapters with 1495 verses in Shatpadi.

29. From this time may date also the Liṅgāita translation of the Brahmottara Purāṇa or Sivakathāmrītasāra, made with the help of guru Sānteśa liṅga, and containing 32 chapters with 1885 verses in Shatpadi. Our MS. offers no key to fix the time of its composition, except its mentioning Hömpīvāsa Hari deva (Hariśvara), its Shatpadi and the

1) 700 of these peculiar 1400 years appear in Liṅgi rāja 4 after v. 34 (cf. Can. Bas. P. 63, 41, 42) in words that are put into the mouth of Canna Basava deva, saying to Viśhabha, who returns without his liṅga from Anumisha to Kailāsa (see above p. xxi.), regarding his former births: "Was not Indrajit (Rāvana's son) 700 years ago in the womb of Maṇḍodari (Rāvana's wife), and was born? When thou tiedst the royal insignia of sacred ashes to (his) body, grace was obtained by me. Do not fear, lord of Kūḍal saṅgama (or Kūḍal, at the Kishṇa river)! I am the handmaid of thy handmaid". Counting back from 1160 A. D. (about the time of Basava) Rāvaṇa would have lived 460 A. D.; and counting back from the year 785 A. D., in which Basava died according to the Can. Bas. P. (see above p. xxxii.), Rāvaṇa's time would fall 85 A. D. according to Lingāita views. 2) He appears at Canna Basava's time (about 1168 A. D.) and immediately after his death again. His famous disciple was Muktimuni; Muktimuni's disciple was Digambarasu Muktimuni who founded Bālēhālli near Hönnūr in the Maṭe desa. Can. Bas. P. 62, 35 seq.; see above p. xlviil.

3) Mentioned in the Rāghavāṅka Kāyya, 1, 21; 19, 96. 4) Gaṅgādhara Madīvālesvara says that he died at Elēndūr (where at the period of Toṭa Siddhaliṅga the King Canna ḫeśya was a good Lingāita, Can. Bas. P. 63, 55), and that up to this day his relations are at Kōllipāki, Danugūr to the South of Bēngalūr, and Elēndūr (Yaṇḍūr). 5) p. li 6) There is a Siddha Nañjeśvara at Toṭa ārya's time; Can. Bas. P. 63, 47. A Pañcāvaṇṇigē Canna Mallikārjuna appears Saranālilāmṛita p. 5.

late style of its language. A Tamil translation of the Brahmottara kāṇḍa Varatuṅga by Rāma Pāṇḍya has been referred to about the 12th century¹⁾.

30. Also the Bhaktirasāyana by Sahajānanda whose paramātmā seems to have been Siva and whose guru was śrīmatparamahamsaparivrājakācārya śrī Sačcidānanda, may possibly be referred to about 1650 A. D. The first Sačcidānanda (of five of that name) of Śriṅgeri is the seventh guru before the present one (called Nr̄isimha Bhāratī)²⁾, and he may be meant on account of para. 31; cf. however paras. 46-48. The work is a prayer in 108 Shaṭpadi verses of inferior merit.

31. The popular treatise on pantheism, called Anubhavāmṛita, was composed by Raṅganātha (Śrī Raṅga), a son of Māliṅga of the Sahavāsi family, a pupil of śrīmatparamahamsaparivrājakācārya Sahajānanda guru, and an ardent follower of the Mallikārjuna liṅga of the lovely Śrīgiri or Śrīśaila, or of Śrīgirīśvara (1, 1-3; 18, 27-36). Sahajānanda may be identical with the author of the just-mentioned Bhaktirasāyana. I see no valid objection to assigning the composition to about 1680 A. D.; and in fact vulgar tradition makes it 200 years old. It numbers 13 chapters with 856 verses in Shaṭpadi:

32. A rather bulky Liṅgāita work (our MS. is not properly numbered), the Akhaṇḍeśvara (Siva) vačana, called also the Shaṭsthala ācāraṇa and treating on all the various highly mystical topics of the Liṅgāita sect, may date from this time. The form of the vačanas seems to be Ragaļe; the author is not mentioned, but the style is modern. The headings of the 9 chapters are: guru kāruṇya sthala, liṅga dhāraṇa sth., vibhūti sth., rudrākshē sth., bhakti sth., tūryā nirālamba sth., prasādi sth., prāṇa liṅgi sth.; the six sthalas can mean: shaḍ akshara (*om namah śivāya*), shaḍ dhātu, shaṭ karma, shaḍ indriya, shaḍ bhāva, shaḍ liṅga.

33. The following three little treatises (like which there are very many), according to their language, ideas and form, may belong to this time: 1. The vedāntic treatise of 15 vačanas, called Pańcikarāṇa, each vačana concluding with the words: "Is it not so, oh Cidānanda sadguruprabhu?" 2. The 7 Liṅgāvadhūta vačanas, each one concluding either with: "Oh Saṅkara, Nañjuṇḍeśvaraprabhu!", or with: "Oh Kūḍal's Cannasaṅgamadevaprabhu!" (Kūḍal is the place where Basava died). 3. The Saṅkaratatva, 7 Ragaļe verses told by a Saṅkara deva.

1) Murdoch p. 82. 2) Mysore Krishṇa rāja's list of the Śriṅgeri gurus; the title put to Sačcidānanda appears in the list, p. 13, as belonging to the Śriṅgeri svāmis.

34. About 1760 A. D.¹⁾ falls the popular composition of the Canarese so-called Jaimini Bhārata²⁾ by Lakshmiśa of the Bharadvāja family, a son of Aññama of Devapura (Amarapura, Surapura; 1, 11; 34, 40. 41, 47)³⁾, containing 34 chapters with 1907 verses in Shaṭpadi. Its easy style is a curious mixture of old and new forms, a peculiarity that more or less pervades all the works of the later period. There exists also a Tēlegū translation of the Jaimini Bhārata which is very popular; it is sometimes mentioned as pañča ḍabbu, "mere fiction", which name is given to apocryphal poems that are not grounded on any classical tradition, as the Mai Rāvaṇaśarītra, Satamukha Rāmāyaṇa, Kṛishṇārjunasamvāda, and Gaṅgā Gaurī samvāda⁴⁾.

35. The Vaishṇava dāsa songs of Varāha Timmappa are also to be referred to about 1760 A. D. This appears from one of the hymns that bears his mudrikā, in which a person of Sivabēḍli Māganē (a division of a district) is introduced as having gone with his family to the Müḍugiri (Tirupati), to tell the Kṛishṇa idol there his deplorable state that began under a Vibudhendra yati in the Pramādi samvatsara (A. D. 1759) on čaitra śuddha pañčami, when Gopālayya of Sāgara was the karanika of the hobaļi (a division of a district). The country then fell into the hands of the Navāb deva, and the devotees of Siva fled from Enupura. The manager of the hobaļi, that belongs to Kanyānagara, was then Mudrādi Anantayya, a man of tyrannical temper. The father of the family, unable to bear the persecution, runs away, halts at Someśvara-koṭe, crosses the Ghaṭṭa in coming to Bhimakatṭe and seeing Muṭṭubāgil svāmi, etc., etc. A.D. 1760 the Navāb Hyder made himself master of the kingdom of Maisūr.

36. To the same time may belong the Vaishṇava dāsa songs by Viṭhala and Madhvā; the first calling himself an abhinava (new) Purandara⁵⁾, and the second remembering "the feet of the excellent

1) H. Narasimmiyah, proprietor of the Viṭāradarpaṇa Press, Bengalūr, in his prospectus (1873) regarding a new edition of Lakshmiśa's work, says the poet executed his work about 180 years ago. Mr. Narasimmiyah has no doubt made to his own opinion proper inquiries before printing the statement. Some say, for instance, the Munshi Tirumalē Syāmaṇṇa of the Wesleyan Missionaries at Maisūr who knows the family very well, that the work is not even 100 years old. 2) The Sanscrit work is a Paurāṇika composition, and seems to have been in existence already before the 7th century; see Weber's Ind. Streifen ii., 392; Ind. Ant. iii., 23, 25; above p. xlivi. 3) This place, named also Devañāpura, is in the Bāpāvāra Tāluk of Maisūr. 4) See further on No. 45, a Canarese composition of the same name.

5) Ind. Ant. ii., 308; the Viṭhopaśarītra mentioned there, does not belong to Viṭhala dāsa. See further on.

Purandara dāsa" in his Abhimanyu kālagā¹⁾, a composition in Ragalēs of 43 pages in MS. There is a Citrasenakālagā prasaṅga by Madhva dāsa of Kuḍuma pura (Uḍupu?)²⁾, taken from the Bhārata, in 355 Yakshagāna verses³⁾.

37. A.D. 1761 the Jaina Surāla, according to his own final statement, wrote the story of the nymph Padmāvatī devī for Cēnnamma devī of the rājivāsa (queen's house) of Śričandraśekhara Cikkarāya Cauṭa of Puttikāpura (probably Puttūr, not far from Maṅgalūr), the present Cauṭa ex-rāyas⁴⁾, according to this work (1, 84), belonging to the Kādambas. The story has 12 chapters with 1671 verses in a Ragalē metre.

38. Very probably from A.D. 1768 dates the Anubhavaśikhāmaṇi; for the author, Rāmačandra, a devotee of the Virūpikṣha liṅga at Hampē, states (24, 59) that he finished his work in the Sarvadhāri samvatsara, by which must be meant 1768 A.D., and not 1828, as our copy was written in 1844. In verse 9 he asks a blessing of jagadguru Mallikārjuna, Pañditārādhya, Onnama ācārya who is an avatāraśishya of Aghahara (Siva), and Saṅkarāčārya in the maṭha of Śringaripura on the southern bank of the Tuṅga; and in chapter 9 he relates a story about Saṅkarāčārya defeating the Jainas at Kasi. The mention of Saṅkarāčārya, the founder of Śriṅgeri, is a circumstance very rarely met with in Canarese compositions. Regarding himself the author says: "The purohita of my house is Bōmmi baṭṭa of Jāḍa (weaver) Hēbballi. When Pédda arasa of the Gautama gotra, of the great Āṅgirasa Āyasya pravara, of the Baudhāyana sūtra of the Yajuh śakhē of our Yajurveda invested me with the sacrificial thread (muṇji), he readily and cheerfully gave me instruction regarding the thread (yajñopavīta) and the gīyatri; and by this grace of the guru I set forth the Annbhavaśikhāmaṇi. The kāraṇika Govinda Śāmba of Mayyūrapura is my maternal uncle and guru, who took my hand, taught (me), and showed (me) the road to good poetry". His own father was Rāmačandra, the kāraṇika of the village Kurutukotē of the paragaṇē of Krutapura (1, 10-12). The work contains Saiva legends first told by Gantama muni to

1) Ind. Ant. ii., p. 309. 2) Ibid. p. 310. 3) Yakshagāna, a term not in the St. Petersburg Lexicon, in Canarese and Telugu, denotes "a melody". Mr. Brown s. v. says: Yakshagāna is "poetry written rather to suit an air than according to the strict rules of prosody". But such licence is not to take place in Canarese, as it includes all the metres; respectively Mori-metres, that are fit for being chanted: Kandas, Ragalēs, and Shātpadis. As a work composed in the Yakshagāna style, he mentions e. g. a Sītākalyāṇa. Cf. the Sītākalyāṇa of our list, No. 52. 4) See above p. lxiv.

Gambhīra rāya of Ratnagiri paṭṇa in Kāśmīradeśa, who in the end with his town went to Kailāsa; and then, under the appellation of Gambhīrājācaritra, by Satyaśivayogindramuni to Uttamarāja of Kāntāvatipura in the North, who obtained the same benefits from them. Chapter 24, 22 the author states: "When I saw this poetry that, with joy, had been composed in *Sara* shatpadi by Rāghava, the spiritual son of Hampē's Harihara¹⁾, I learned its meaning by the guru's grace. and composed it in Bhāmini, Vārdhika, and *Sara* shatpadi". He observes 24, 58 that the benefits derived from hearing his composition are similar to those derived from hearing the Bhāgavata and Purāṇas, probably meaning Canarese translations of them.

39. To the later days of the Vaishṇava dāsas seems to belong the Nālačaritra,—9 chapters with 481 verses in Shatpadi,—the author of which calls his Kṛiṣṇa the *Canniga* rāya (*i. e.* Raṅganātha) of Varapura, for instance, 1, 2, 3. The two Tēlugu translations are mentioned above under Nos. 2 and 23.

40. Here we venture to place also the *Nijaliṅga* śataka, 100 verses in Shatpadi in praise of Siva, the language resembling that of the padas of the Vaishṇava dāsas. Each verse towards its end contains the words: "Oh *Nijaliṅga* bhavabhaṅga!" The last verse says that the author's liṅga has its abode at Kadrubhavapura (Pampāpura?) on the shore of the Tuṅgabhadra²⁾.

41. About 1800 A. D. the Liṅgāita Sarvajñā's Vačanas in Tripadi may have been composed, with such headings as guru karuṇa paddhati, liṅga p., iṣṭa liṅga p., bhakta p., jñāna p., etc.³⁾ MSS. of them vary to a great extent: a Bēngalūr edition (1872) contains 105 verses, a Dhāravāda one (1866) 225; whereas one of our MSS. (A.) has 398 verses, although a chapter on kālajñāna is wanting, 33 verses of which are contained in another incomplete MS. (B.). This chapter also is not in the other recensions. A. contains forty riddles (ōgaṭu, ch. 21)⁴⁾ and

1) See above p. liv., where it is stated by the author of the Rāghavānkačaritra that Rāghava has invented the Shatpadi. He means the modern Shatpadi, that are unconnected with Nāgavarma's devākshara-feet, as is seen from Rāghavānka c. 19, 82 seq., where he adduces patterns in short letters of the Vārdhikya, Sara, Knṣma, Bhoga, Bhāvani (?) and Parivardhini, and introduces another kind, the Uddanḍa shatpadi, which regarding the number of Moras is exactly like the Vārdhika of our text (337), whereas his Vārdhikya pattern in our two MSS. lacks two Moras in each hemistich; but the Vārdhikya in which he has composed his work, quite agrees with our rule 337. 2) v. 81 contains the Hindusthāni term "lācār", needy. *Nijaliṅga* is also a proper name of men, see *e. g.* Bas. P. 59, 1; Gaṇasah. 8, 10. 3) Cf. Ind. Ant. ii., 23. 4) There are also riddles in Tamil, Murdoch p. 208.

a story of 15 verses told by the author regarding himself (ch. 22), neither of which is in the other recensions. According to the said story Sarvajña was the illegitimate son of the Saiva Brähmaṇa Basava arasa of Māsūr (in the zillah of Dhāravāḍa), and had been born of a widow, a Mālava woman, whom his father, in returning from a pilgrimage to Kāshi to obtain a prasāda for a male child, had met in the potters' street at Ambalūr, and upon whom he had bestowed his specific Sivaprasāda. Sarvajña's prophetical sentences are, we think, based upon the kālajñāna in the Canna Basava Purāṇa (63, 60 seq.); but he goes further, stating that before the great Liṅgāita ruler who is to come also according to the Can. Bas. P¹⁾, to restore the Kalyāṇa dynasty, called Basavanta deva or Vira Vasavanta, Raṅgadurga (also: Raṅgapatiṇa, Raṅgapura, Srīraṅga)²⁾ will be taken by people with trowsers and hats (ṭoppigē), an event that cannot well refer to Srīraṅgapatiṇa A. D. 1610 becoming the seat of government of the Maisūr dynasty in succession to that of Vidyānagara in that place; but probably refers either to its being taken by Haidar in 1761, or by the English in 1799.

42. From the beginning of the 19th century may date also the Kumāra Rāma Caritra composed by the Liṅgāita Raṅgayya, son of the pañcāla (artificer) Canna Bhujāṅga of the Canarese country, in which he

1) It says, he will be born in kali 4683 in the svabhānu samvatsara (i. e. either 1582 or 1583 A. D.), will go to the town that bears the name of Basava and is in the midst of Eṇeśkāveri, and after the final destruction of the Narasimha dynasty by the Turcas will come to Vidyānagara, take possession of the Bāliyā bhaṇḍāra, and rebuild Kalyāṇa; 63, 64-70. (The Purāṇa dates from A. D. 1585).

2) Rangadurga, etc. is very unlikely to mean the island Srīraṅga opposite Tiruēināpalli in the Kāveri, that contains two pagodas, one of Vishṇu or Srīraṅga, and one of Siva or Jambukeśvara. The following to some extent only probable dates may be mentioned: 1565 A. D., after king Rāma's defeat, his general and minister of Vidyānagara, took the government. 1572 Tirumale, a brother of Rāma, held the rule for some time at Pēnugōṇḍa (see above No. 24) and at Srīrangapatiṇa, and then was succeeded by Srīraṅga. 1585 or 1591 Veṅkaṭapati followed, since 1594 at Candragiri, 11 miles from Tirupati (cf. Ind. Ant. ii., 371), during whose reign Srīraṅgapatiṇa was once besieged by the nāyaka Virappa of Madhurā who, however, was driven home; but 1610 Rāja ḍēya of Maisūr conquered that city, and made it his capital. 1630 Veṅkaṭapati was followed by Rāma. 1640 Srīraṅga ruled, who made a grant to the English of the site of the city of Madras, that after his father was called Cannapaṭṇa; 1647 he was conquered by the Sultan of Golakōṇḍa, and became a fugitive (see above p. xlviij.); and 1663 the Vidyānagara dynasty ended with him. 1677 Veṅkaṭa deva mahārāja ruled Tiruēināpalli. 1687 the first Mōgal force entered the Carnatic; 1710 Sūdat ulla khān became its first Navāb; 1736 Tiruēināpalli got into the power of Candā sāheba, the son-in-law of the Navāb of Ārkāḍu. 1741 Tiruēināpalli was taken by the Māhrāṭas. 1750 Candā sāheba appears again as a rival Navāb of the Carnatic, 1757 with the French blockaded his rival and the English at Tiruēināpalli, etc.

remembers the Vighnarâja idol at Tagadûr (8, 8, 9)¹⁾. It contains 11 chapters with 1915 verses in the same Ragaî metre that Kanaka dâsa used for his Mohanatarañgiñi. For its contents see above p. xlix. seq., and compare further on para. 66.

43. Probably about the same time the *Sivaśaraṇalilamṛita* was composed, that contains stories regarding Liṅgâita devotees, based on the Basava and Canna Bas. Purâṇas. It has 11 chapters with 4220 Yakshagâna verses according to the Bêngalûr printed edition (1871), from which, however, our MS. differs to a considerable extent. The author is Cannappa ayya of the town of Niḍugal, to the South of Hanipé, the Southern Kâši, where the Virûpâksha liṅga is (p. 5, 279).

44. Here may be mentioned as probably belonging to the same time, the Moneśvara Purâṇa, by an author who says that he knows nothing concerning the rules of poetical composition, making obeisance to Gaṅgâdhara gurunâtha (1, 9, 11). It is a story about a Mona (or Mauna, 7, 11, 32; 8, 6), who does very extraordinary feats, e. g. raising people from the dead (as many Liṅgâitas at and since Basava's time are declared to have done) being a trifle to him. He was born to a kammâra (blacksmith) Kallappa²⁾ or Hâvappa and his wife Hâvakka of Hâvinâlpura in the grâma of Goṇâl near Surapura (1, 19; 2, 8, 9), and was an incarnation of Mona liṅga. Kumâra Mona kills the king's son; to those who endeavour to seize him, he appears as Mona phakîr, assumes his original form, and restores the prince to life. In course of time he goes to Kâši (3, 45), and afterwards appears at Bijâpura where the Muhammadans rule under a Pâčha, who do not worship any idols in the great Masûti (mosque) there, but teach the Kurân (4, 18-25). Mona assuming the guise of a mad Mona din or Mona phakîr enters the mosque, calls out "Allallâhâyahâ", approaches the Nulla who is reading the Kurân, and by his magic power causes one of his shoes to fall from above down on the Kurân as if it fell from heaven by Siva's power. For this offence he is killed by the Pâčha's order, but remains alive, whereupon he is adored as Mona Pâčha (ch. 4). Then there is a Gaṅgappa phakîr who is like a son of Moneśa (Mona 5, 38), and other phakîrs that stand in close relation to him: Siddhasâheba phakîr (7, 31), Bâbâ ph., Pañča ph., and Bâla ph. (8, 4-11). Chapter 9 occurs, amongst other similar comparisons

1) At Tagadûr there lived, about Toṭa ârya's time (see above, No 15), a Liṅgâita Prabhu, Can. Bas. P. 63, 33; about the same time there lived a Nañja râya, v. 55, probably of Maisûr (A. D. 1401-1432). 2) A Kalli, Kallayya, Kalla of Hâvinâlpura of an earlier time appears Bas. P. 9, 44; 55, 26; 58, 7; Can. Bas. P. 57, 6 (Hâvina Hâl); cf. Gaṇasah. 8, 26, 39.

e.g. that "amîn" is the same as "mona", also the declaration that the term "Allama" is identical with "Allah". The Monešvara of the story, whosoever he may have been, must have lived somewhere between the years 1489-1686, when the Bijâpura kings ruled.

45. The Gaṅgâ Gaurî Samvâda too I place here, though with some diffidence. It relates how Siva in company with Nârada going to seek for another wife, after much hardships found Gaṅgâ, brought her home, put her on his head and Gaurî on his knee, and for his own and the world's amusement caused both to fight together. It contains 5 chapters with 835 Ragaļe verses, and professes to have been first told (at Bijjala's time) by Nilammë to her husband Basava at Kalyânapura. It has been stated already that a composition of the same name exists in Tâlugu¹⁾.

46. The Jñânasindhû, a large treatise on Vedântism for the masses, by Cidânandâvadhûta, whose guru was Cidânanda (Sačcidânanda) Bhârati who was in the Ayodhyâpura (Srîngeri) on the bank of the Tuṅgabhadra (1, 1-25). The negligent language of the work compels one to refer it to this late period, and to suppose that this Cidânanda Bhârati was the last guru of this name at Srîngeri²⁾, the immediate predecessor of the present one, according to the Srîngeri guru list that A. D. 1854, after the death of Sačcidânanda Bhârati, was composed by Kriṣṇa râjendra of Maisûr, son of Câma râja, who was set aside in 1832 and died in 1868. The Jñânasindhû, therefore, probably dates from about 1830. 46 chapters with 3486 Shaṭpadi verses.

47. Probably a few years prior to the Jñânasindhû Cidânanda himself composed the Cidakhaṇḍânubhava sâra, wherein he says he intends to make the meanings of the Upanishats or the Vedânta popular (2, 3, 10, 11). 8 chapters with 537 verses in Shaṭpadi.

48. The Haribhakti rasâyana, another kind of Vedântic treatise for the people, also bears Cidânanda's name, who states (1, 16) he does not know the parama rahasyas told by the Vedântas, nor what the Kâpilas say, nor the way in which the Pâtañjas and Sândilyas roam, nor the various Âgamas and Paurâṇas; he will speak by the grace of the sadguru. But in the concluding verses of the first four chapters he asserts that he has given the essence of all the Âgamas and Paurâṇas; and, in the end of the fifth, also that of the whole Âmnâya (vedic texts). 5 chapters with 301 Shaṭpadi verses.

1) See above No. 34.

2) See above Nos. 30, 31. The Sačcidânanda mentioned there cannot well be of so late a date, as he was the guru of Sahajânanda, whose pupil, it seems, was Raṅganâtha.

49. The *Anubhava rasāyana* by Kṛiṣṇa rāja of Maisūr, mostly in prose, evinces the style of a tract, and may have been written in opposition to Mission tracts. It was printed at Bēṅgalūr in 1865.

50. A translation of the *Sukasaptati*, or seventy tales of a parrot, was made by a servant of Basava kshitiśa, who says that Kōḍagi pura's Nārāyaṇa will bless those who hear it (1, 17). 70 chapters with 2937 verses in Shaṭpadi.

51. A. D. 1830 the Viṭhopa (Viṭhoba) *Caritra*, also called Viṭhala *Caritra*, was composed at Kundāpura on the Western coast by Vēṅkaṭeśa bhaṭṭa and one of his friends¹⁾, describing how a Brahman child that was to be sacrificed for the attainment of riches, was saved by the interference of Viṭhala (Kṛiṣṇa) of Pandari nagara. 70 Ra-gaḷe verses.

52. About A. D. 1830 a Sārasvata Brahman, called Gērsappē Sāntayya, who was Principal Sadaramīn at Maṅgaļūr (Kshemapura) where he died about 25 years ago²⁾, began to compose a number of tales on subjects taken from the Bhārata and Rāmāyaṇa in Yakshagāna metres, to be used at dramatic performances (*nāṭaka*)³⁾. Such compositions bear the name of *prasaṅgas*. Of Sāntayya's compositions may be mentioned: the Bhīṣma parva, Drona parva and Karṇa parva; an Ekādaśi prasaṅga; a Jarāsandha kālagā (fight), a Surathasudhanva kālagā; a Saubhadrā kalyāṇa; a Sītā kalyāṇa⁴⁾, wherein the author's idol is called Kshemapurīśa, 84 pages in MS.; Sītāviyoga Lavaṇasamhāra, which the author designates as belonging to the Prākṛita Rāmāyaṇottara⁵⁾, calling his idol Kshemapuranivāsa and Kshemapureśa, 80 pages in MS.; and the Rāvaṇadigvijaya, from the Uttarakāṇḍa of the Rāmāyaṇa, wherein the author appears as a devotee of Vēṅkaṭa of Kshemapura or of Kshemapureśa, his Gaṇeśa being at Sarapura, 65 pages in a Maṅgaļūr lithograph.

53. Similar productions, probably of the same age, are: the Lava-kuśa kālagā of the Nāṭaka Rāmāyaṇa, 453 Yakshagāna verses, at the end of which Srīraṅga whose abode is at Kaṇpuri, is invoked, a Dhāravāḍa lithograph, 1867; and the slaughter of Kičaka by Bhīṣma, etc. from the Yakshagāna Virāṭparva, the author of which invokes the īśa

1) This statement which annuls the supposition expressed in Ind. Ant. ii., 308, is taken from a MS. that since came to hand. 2) Mr. Bālappa, a Sārasvata, and Sanscrit teacher at the Government School at Maṅgaļūr, has been kind enough to give us these particulars.

3) The Nāṭaka Rāmāyaṇa in Tamil is referred to the 18th century; Murdoch p. 199.

4) Above No. 36, note 3. 5) The Tēluugu Uttara Rāmāyaṇa, that superseded the older versions, was written by Pushpagiri Timmanna about A. D. 1790; Brown's Preface.

(linga) that dwells at Sarasijabhabavapura or Ajapura, 423 verses in a Dhāravāḍa lithograph of 1867.

The works we are now going to enumerate, have all been composed in the 19th century, and some of the authors are likely to be still alive. They form some of the publications of Bēṅgalūr and Dhāravāḍa native presses, from A. D. 1864-1872; the lithographs from Dhāravāḍa simply ruin the eyes.

Publications of Bēṅgalūr:

54. Tēnnāla Rāmakṛishṇa hāsyarasa kathā, 20 stories in prose regarding the jester Rāmakṛishṇa, who was attached to the court of Kṛishṇa rāja of Ānēgöndi (1504-1529) whose minister was Appiji. It exists also in Tamil (Murdoch p. 207).

55. Bālagraha, a superstitious treatise on children's diseases.

56. Betāla (Vetāla) paúčavimśatikathā, in prose, a translation of the twenty-five tales related by the Betāla (goblin) to Vikramārka.

57. Sānanda gaṇeśvara kathā, in Yakshagāna verses, based on the 56th chapter of the Canna Bas. P. The ḥishi Pūrṇavitta obtains from Siva his son Sānanda who takes all the inhabitants of Yamapura to Sivapura¹⁾.

58. Hamsa vimśatikathā, in prose, translated by S. Kṛishṇayya. This series of twenty amorous stories narrated by a Hamsa, has been translated also into Tēlugu verse (Brown's Preface).

Publications of Dhāravāḍa:

59. Kathāsāgara, 53 stories in prose, composed by Mānavi Vīrapappa of Bhrūpura (Hubballi) in A. D. 1851.

60. Kāmadahana Ratipralāpa Dundumē (dundumē=wanton or bombastic composition), 27 verses.

61. Kṛishṇapārijāta, 128 pages, in Yakshagāna verses,—a love affair between Kṛishṇa's wives, arising on account of a pārijāta flower brought by Nārada to Kṛishṇa,—by Aparāla Tammanṇa of the Rāyačūr district.

62. A Kṛishṇa līlā of 16 verses.

63. A Kṛishṇa līlā Dundumē, 25 verses, the last of which mentions śrīguru of Kundagöllā.

64. Kṛishṇārjuna Dundumē, 142 verses, as it appears by Kali Basava Liṅgayya who, invoking the favor of the guru of Kund-

¹⁾ The same is told of Siddharāmēsa, the friend of Canna Basava. Can. Bas. P. 59, 12.

gölla, composed the work by the wish of Keñcendra and Sirasa of Bhrūlatāpura (Hubballi), sons of Timmendra and Mijavva.

65. *Kaivalyapaddhati gītā*¹⁾, in Yakshagāna verses, a sort of Lainiga dāsa padas, frequently referring to Liṅgāita legends, by one Ēragambalī Siddha varalinga or Shadakshari deva (?). 70 pages.

66. *Kōmāra Rāma kathā*, an episode from the work mentioned above No. 42, in an enlarged form and Yakshagāna verses, treating of the vile desires of Ratnājī, one of Kampila rāya's wives, for her husband's son, the hero Rāma. 58 pages.

67. *Jalaśilpi palliśakunādi śakuna*, or omens regarding the building of tanks, wells, etc.; and omens connected with lizards, etc. 32 pages in prose.

68. *Dīpa Kali čaritra*, or the story of the śivabhakta Dīpa Kali of Kañcipura in Colamandala²⁾, based on Basava P. 16, apparently by an Ambuligē Canna Malliśa. 1,5 he says: "Palkurikē's Someśa uttered the story of the Siva śarapas (devotees), and Bhima kavi uttered the Basava Paurāṇa". 9 chapters with 1058 Shaṭpadi verses.

69. *Dhanañjaya Nighaṇṭakā*, a Canarese tīkā professedly on 202 verses of Dhanañjaya; but 21 verses only are given in full.

70. *Draupati mānaharanya Dundumē*, 67 verses, by a disciple of Cökka Siddheśa of Bhrūlatāpura (Hubballi).

71. *Dhāravāda Varelavarṇana Dundumē*, 33 verses about the Varelas, a class of people at Dhāravāda.

72. *Nuli Candayya śāradā*, a praise of the Liṅgāita Nuli Candayya of Basava's time (Bas. Pur. 58, 7). 25 verses.

73. *Palli saraṭādi śakuna*, or omens of lizards, chameleons, etc.³⁾ 20 pages in Sanscrit and Canarese, taken from a Bombay publication.

74. *Vīra Saṅgayya Dundumē* (cf. Bas. P. 58, 2), a sort of Liṅgāita love story, by Sāli Canna Basava of Tantupura (Dhāravāda).

1) The Dhāravāda editor, on the title-page, says it is a gītā sung by Shadakshara svāmi; he perhaps means the author of the Rājaśekhara vilāsa, see above p. lxvii. The first verse is as follows: "As all āśtras declare, thou art the spotless guru for all and all, I have understood by (or under) the name of Ēragambalī Siddhavaralinga; oh Hara, thou hast made dīkṣhā to me; by (or under) the name of vara Shadakshari deva thou hast let me know the anubhava of the Siva āśtra." In the Maṅgaļa verses on page 70 Canna Vṛishabha of the Tarabet maṭha of Tantupura is mentioned, called in one of the following verses Dhāravāda's Can. Vṛishabha. Tantupura is a translation of Dhāravāda. 2) The person is mentioned also in Gaṇasahasranāma 5, 4. 3) I possess two treatises on fate in MS., one is called *Navaratna cintāmaṇi* in Canarese; the other is a Nakshatra tilaka, Sanscrit and Canarese. The first-mentioned seems to belong to the 19th century.

75. *Vetāla pañcavimśakathā*, in a translation quite different from that of No. 56.

76. *Vaidya śāstra*, expressly prepared for the press.

77. *Vaidyāmrīta*, translated from the Marāṭhī.

78. *Sarāṇu Basava Ragaļe* and *Sarāṇa Basava Ra galē Kanda*.

The first of these Liṅgāita praises forms 100 verses, each of which ends in “*Sarāṇu Basava*”; of the second (p. 26 seq.) it is not easy to determine the end, as it is printed together with matter that seems to be different¹⁾. On page 36 the following words occur (see above Nos. 3. 5. 6. 7): “I will mention the names of the poets who praised the Basava purāṇa;... Somanātha kavi composed the Basava Purāṇa in Āndhra, and Bhīma in (Canarese) using the Shaṭpadi metre;... Saṅkara ārādhyā, the lord of the poets (kaviśvara), was pleased to tell the story fully in Sanscrit; Siva kavi of Bālačandra nagara composed it with vastuka;... and then the *Catura Basava liṅga* (the author probably meaning himself) has elegantly written the granthārtha by the grace of Yatipura’s Siddheśa”.

79. *Sivapārijāta*, or the story how Pārvatī rejected Vishṇu and married Siva, throwing on his neck the pārijāta garland. 3 chapters in Yakshagāna verses in 18 pages.

80. *Sivabhakti sāra*, 107 verses in Shaṭpadi, by *Sivadhyāna Rāmayya*, the chief disciple of Gaṅgādhara Bhāratī svāmi.

81. *Sivarātrī kathā*, or a story about a cruel fowler²⁾ who at night unconsciously threw some Bilva leaves on a neglected liṅga, when Siva’s messengers came and invited him to come to Rajatādri (Kailāsa). 101 verses in Shaṭpadi dedicated by the author to guru Govinda.

82. *Simhāsana battisupputalē*, or thirty-two stories told by thirty-two puppets of Vikrama rāja’s throne to Bhoja rāja, in prose, translated from the Marāṭhī by one *Canna Basava* and *Basava Liṅga*.

83. *Sudhāma čaritra*, a story of Kṛishṇa’s friend Sudhāma, 6 chapters with 148 Shaṭpadi verses. 1, 3 yati, vadī, and prāsu are mentioned.

84. *Subodhāmrīta*, a collection of 22 miscellaneous stories in prose.

85. *Subhāshitagrantha mālā*, a collection of alphabetically arranged Sanscrit verses with a Canarese translation. 72 pages.

1) The small volume of 48 pages wherein it occurs, contains also an *Aksharamālā* in praise of Siva, this word forming the end of each of the 51 verses, ascribed to Saṅkarācārya. It begins: *adbhutavigraha amarādhibhāṣvara | agaṇitaguṇagāṇa amitaśiva || 1 ||* ānandāmrīta āśritarakshita | ātmānanda maheśa śiva || 2 || Also a *Mahimna stava* by Pushpa-datta has been printed at Dhāravāḍa, 42 verses in Sanscrit with a Canarese translation.

2) Cf. Bas. P. 58 v. 3 *śivarātrē Sangayya*, v. 6 *śivarātrē Saṅkappa*.

86. Saumini kathâ, 98 verses in Shatpadi. The author is Basava Linga, the son of Madivaṭa of Kundagolla. The Brahman woman Saumini walks in a dissolute way, is driven away into the jungle and lives there with a fowler with whom she eats flesh and drinks brandy, so that when she dies, Yama curses her to be born again as a miserable low-caste woman. As such she once follows the pilgrims to Gokarṇa, where she quite accidentally offers a Bilva leaf to a linga, and therefore is taken to Kailasa.

87. Hubballi varṇana Dundumé, 9 verses of a low character.

88. Hubballi markaṭa Dundumé, 5 stupid verses. The author is a son of Canna Viṣhabha (Basava) and belongs to the Tarabet-sāli maṭha of Dhāravāḍa (see above No. 65. note)¹⁾.

In the above list are no doubt many omissions, though it contains all the generally known and read native productions so far as they have not been executed by Christians. I have given what I happened to have at hand. May the present volume form a small contribution towards a History of Canarese literature! Its defects will doubtless be excused by all who know the difficulties connected with first attempts of a similar character.

Of Tamil literature it has been said by Dr. Caldwell that "it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it." But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South.

Mervana, 12th October 1874.

F. Kittel.



1) Canna Basa appa and Basa Linga appa, Dhāravāḍa's Deputy Educational Inspector (Dipūṭi Ijyukeśanal Inaspektara), ventured on a translation of Shakespear's Comedy of Errors (Kāmedi āph Yarasa), and anno. 1871 had it printed at Dhāravāḍa under the title "A wonderful story that will cause to laugh who do not laugh."

CORRECTIONS

REGARDING THE PREFACE AND ESSAY.

Page V, line 27, from top, supply a comma after "occurs".

- P. X, note 1, not "śaiśvadanā", but "śasivadana".
- P. XIII, l. 21, f. t., not "1633", but "1643".
- P. XVII, l. 15, f. t., not "sarnijodara", but "sarasiyodara".
- P. XVIII, l. 14, f. t., not "Kanṇdinya", but "Kaṇṇdinya".
- P. XXIV, No. 5, not "the Tirumalē", but "Tirumale".
- P. XXV, l. 23, f. t., not "found also", but "found as such also".
- P. XXVII, note, l. 20, from bottom, strike out the stop after "Basava".
- P. XXIX, l. 19, f. t., not "two verses¹⁾ and was", but "two verses¹⁾, was".
- P. XXXI, l. 4, f. t., not "from the instances", but "only from instances".
- P. XXXI, note, ls. 3-4, f. b., not "where king Nirahankāra (according to the Cun. Bas. P.) or Mamakāra (according to the Prabhuliṅgallē) ruled with his wife Sujñāni or Mohini devi", but "where king Māmakāra ruled with his wife Mohini devi".¹⁾
- P. XXXIV, note, l. 6, f. b., not "became", but "had become".
- P. XXXV, note, l. 16, f. b., not "Two others", but "Two others in the Rasaratnākara".
- P. XXXIX, note, l. 1, f. b., not "Mahāsragdhara", but "Mahāsrugdhara".
- P. I, l. 3, f. t., not "Penagōndē", but Pēnagōndē".
- P. LVIII, note, l. 2, f. b., not "Cundā", but "Candā".
- P. LX, l. 1, f. t., not "recites", but "relates".
- P. LX, l. 18, f. t., not "of some Tatsamas, Tadbhavas", but "of some Tatsamas, of Tadbhavas".
- P. LXV, l. 18, f. t., not "The same, regarding its authorship, appears from the following two verses", but "The same appears from the following two verses regarding its authorship".
- P. LXV, l. 27, f. t., not "an comprehensive", but "a comprehensive".
- P. LXIX, l. 16, f. t., not "Boleśa", but "Boleśa".
- P. LXIX, note, l. 1, f. t., not "Lingi", but "Singi".
- P. LXX, l. 2, f. t., not "Varatunga by", but "by Varatuṅga".
- P. LXX, l. 27, f. t., not "shād", but "shad".

1) The curt sentence in the Cun. Bas. P. allows also the meaning of the Prabhuliṅgallē.
See p. LVIII.

ನಾಗವರ್ಮ ಪ್ರಂದಸ್ತು

NĀGAVARMA'S PROSODY

ಶ್ರೀರಸ್ತು!

(INTRODUCTION)

(ಮಿ ೧ ತೆ)

1. This work of the Kavirājahamsa, for its excellence, commands the esteem even of Kālidāsa.

ಜಂಪಕಮಾಲಾವೃತ್ತಂ

ರಚಿತ-ಪದ-ಪ್ರಸನ್ನ-ಪರಿಪೂರ್ಣ-ರಸಾವಹಮಧ-ಯುಕ್ತಮಾ
ಗುಚಿತ-ಪುರಾಣ-ಮಾಗಫ-ಪದ-ಪದ್ಥಿ-ಬಿಂಧುರ-ಬಂಧಮೇಂಬಿದು |

ರಚಯಿಸೆ, ವಾಚ್ಯ-ವಾಚಕ-ವಿಶೇಷ್ಯ-ವಿಶೇಷಣ-ಲಕ್ಷ್ಯ-ಲಕ್ಷ್ಯಣಾ-
ಪ್ರಚುರತೆ ಕಾಳಿದಾಸನುಮನೇಖಿಸಿತೀ ಕವಿ-ರಾಜಯಂಸನಾ. || 1 ||

1) Before this verse there are 6 Maṅgala verses (stanzas) in M. and Sb. of which v. 6 (an invocation of Bhāratī) is also in Sa. as v. 3, in Rc. as v. 1, and in B. and D. as v. 3; and of which v. 1 is also in B. and D. as v. 2. II. Ra. Rb. and Rd. contain no Maṅgala verses. H. and Ra. begin with simply stating that Nāgarvarma told his wife, he was going to teach her prosody as he had learned it, viz. according to what Piṅgaṇa heard when the deva (no name) was telling prosody to the devī, and afterwards told the Ṛshis (the reading differing from that of v. 22 of the text, the English heading of which is to be compared); Rb. begins with the Pratishṭhā, resp. v. 80 of the text; Rd. with a verse after our verse 34, that has not been adduced in this edition. See note to v. 34.

2. At the request of the learned the work has been composed.

ಕಂದಂ

ಬಲ್ಲರ ಬಗೆಯಂ ಕಲ್ಲುವ
ರೆಲ್ಲಂ ಮುಂಗೊಂಡೆಜಲ್ಲು ಕೇಳಲ್ತೀತಂ |
ಬಲ್ಲನೆನಲ್ತೆಜವಿಕಿದ
ಬೆಲ್ಲದ ಪ್ರೋಪ್ರಾವ್ಯವಾಗೆ ಹೇಳ್ಣಂ ಕೃತಿಯಂ. || 2 ||¹⁾

3. Only a poet like the author can write with elegance.

ಕರಮಸ್ತಾಕ್ಷರಮುಚಿತಾ
ಕ್ಷರಮವಲುಬಿ-ಪ್ರಸ್ನ-ಮತಿ-ಮಧ್ಯರಮಲು |
ಕರಣ-ಯುತಮೇಸಿಸೆ ಹೇಳಲ್
ಧರೆಯೋಳ್ ಕವಿ-ರಾಜರಂಸನೊಬ್ಬಂ ಬಲ್ಲಂ. || 3 ||¹⁾

4. Nâgavarma's genealogy²⁾.

ಜಗದೋಳಗಿದೋಂದು ಮಿಗಿಲೆನೆ
ನೆಗ್ಗಳಿದ್ದರು ವೆಂಗಿವಿಷಯವಾ ವಿಷಯದೋಳಾ |
ಳ್ಳಗಣಿತಮೇನೆ ಸಪ್ತಗಾರ್
ಮಗಳೋಳವಾ ವೆಂಗಿಪೆಳು ಕರಂ ಸೋಗಣಿಸುಗು³⁾. || 4 ||

ಆ ವೆಂಗಿಪೆಳುವಿನೋಳ್ ವಿಭು
ದೇವ-ಸಮಾನು ವಿದಗ್ಧಸಂಬುಜಭವನು |
ತಾವಗವೋಳ್ಗ್ರಣಾ-ಸಿಧಿಯಂ
ತ್ರೀ ವಸುಧಯೋಳಿಸಿ ವೆಂಣ್ಣಮಯ್ಯಂ ನೆಗ್ಗಳ್ಣಂ. || 5 ||⁴⁾

ವೇದದೋಳಸುಗತರೆಸಿಸುವ
ವೇದಗಳೋಳ್ ನಿಪುಣನಾಗಿ ನೆಗ್ಗಳ್ಣಂ ಗಂಭೀರ್ |
ರೋದೋಂನತೆ ಪರಿವೇಷ್ಟಿತ
ಮೇದಿಸಿಯೋಳ್ ಪೊಮಯ್ಯನಕಲಂಕ-ಗುಣಂ. || 6 ||

1) In Sb. and M. verses 8 and 9. 2) This is in Sb., Sc., M. and L.; the text is a true copy of Sc. 3) Sb. and M.:—ಮಾ ವೆಂಗಿನಗರಮುಂ ನೆಗಣಿಸುಗುಂ. 4) This verse is only in Sc. 5) In Sb. and M.: ವಾಂನೆಲಗಡಿತಮೆನಿಸುವ | ವೆಂದಿನಿಂದ್ರಿ ನಿಶ್ಚಯಸಿ ನೆಗ್ಗಳ್ಣದರಿಗೆ | ಎಡರ, and then a large blank. ವೇದಗಳಿಂದ್ರಿ is certainly wrong; perhaps ವಾಂಗಳಿಂದ್ರಿ?

ಸಕಲ-ಜ್ಞಾನ-ವಿನಿಂದಿತ-
ನಿಕರ-ಗುಣಾಶಾವಿಪ್ರಭವ-ಮನೋಭವ-ರೂಪಾ |
ಧಿಕನುಬುಸುಭವ-ಮೂಲತೆ-
ಪ್ರಕರು ಕೌಂಡಿಸ್ತು-ಗೋತ್ತೇ-ಮಂಗಲ-ಚರಿತಂ. || 7 ||¹⁾

ವಿಶತ-ಯಶಂಗಾ ವಿಪ್ರಂ
ಗೆ ತತ್ತ್ವ-ಪ್ರಿಯಂ ಸುಭಮಂ ದ್ವಿಜಸ್ತ್ರಂಗೇ ಗುಣಾ |
ಸ್ನಿತೆ ಸತಿ ಸಜ್ಜಿಸಿಕೆಗರುಂ
ಧತಿಗೆ ಮಿಗಿಲ್, ಕೌಂಡಿಕಬ್ಬೆಯೆಂಬಳ್ಳಾ ಪೆಸರಿಂ. || 8 ||²⁾

ಆ ಕೌಂಡಿಕಬ್ಬೆಗಂ ಮಹಿಂ
ವಾಕರನೆನೆ ನೆಗಳ್ಳು ಹೆಣ್ಣುಮಯ್ಯಂಗಮನಂ |
ಗಾಕಾರಮಾಗಿ ಪ್ರಟ್ಟಿಯೆ,
ಲೋಕಸ್ತುತನಾಗಿ ದಾಮಮಯ್ಯಂ ನೆಗಳ್ಳಂ. || 9 ||³⁾

ಆತನ ಕುಲ-ವಸಿತೆ ಜಗ-
ಶಾಷ್ಟ್ರ-ಗುಣ-ವಾತ್ರತೆ ರೂಪ-ಲಾವಣ್ಯ-ರಸೇಂ |
ಪೇತೆ ಗಿರಿಜಾತೆಗಂ ಮಿಗಿ
ಲೇತಜೊಳಂ, ಕುಂದಕಬ್ಬೆಯೆಂಬಳ್ಳಾ ಪೆಸರಿಂ. || 10 ||⁴⁾

ಎನೆ ನೆಗಳ್ಳು ಕುಂದಕಬ್ಬೆಗ
ಮಹಿಂದ್ರ-ಗುಣನೆನಿಪ ದಾಮಮಯ್ಯಂಗಂ ಭೂ- |
ವಿಸುತ-ಯಶಂ ದ್ವಿಜ-ಘಂಡ್ಯಾ
ಮನು-ಮಾಗ್ರಂ ಹೆಣ್ಣುಮಯ್ಯನಗ್ರ-ತನೂಜಂ. || 11 ||⁵⁾

ಶ್ರೀಕಾಂತಾ-ಪತಿ ಸಕಲ-ಕ
ಲಾ-ಕೋವಿದನದ್ವಿಶೀಯನತುಳ-ಚರಿತ್ರಂ |
ಲೌಕಿಕ-ವೃದಿಕ-ಶಾಸ್ತ್ರನ
ಸೇಕಾಕ್ಷರನೆನಿಸಿ ನೆಗಳ್ಳು ಚತುರಸ್ತು-ಗುಣಂ. || 12 ||⁶⁾

1) In Sc. and L.; the Repha in ಶ್ರಂ is not counted. 2) In Sc. and L. 3) In Sc. and L.
4) In Sc. and L. 5) In Sc. and L. Instead of ಕುಂದಕಬ್ಬೆಗಂ L. reads ಕುಂದುಕಬ್ಬೆಗಂ, as it reads
in v. 9, instead of ಕೌಂಡಿಕಬ್ಬೆಗಂ, ಕೈಂದಕಬ್ಬೆಗಂ. 6) Only in Sc.

ಅಂತೆನಿವ ಹೆಣ್ಣಾಮಯ್ಯನ
ಕಾಂತೆ ಗುಣಾಕಲ್ರಂತೆ ಧರಣೀ-ಸುತೆಗು ಮಿಗಿಲೆಂ |
ಬಂತೊದವಿದ ಪತ್ರಿ-ಭಕ್ತಿಯಿ
ನಂತೆನೆದಳ್ ಪ್ರೇಳಕಚ್ಚೆಯೆಂಬಳ್ ಪೆಸರಿಂ. || 13 ||¹⁾

ಆ ಪ್ರೇಳಕಚ್ಚೆಗು ವಿ
ದ್ವಾ-ಪರಿಣತನೆನಿವ ಹೆಣ್ಣಾಮಯ್ಯಂಗು ವಾಕ್- |
ಶ್ರೀಪತಿ ತತ್ತ್ವಗು . . .
ಇಂಜೋಪೇತು ನಾಗವರ್ಮನಗ್ರ-ತನೂಜಂ. || 14 ||²⁾

5. All good poets will be pleased with this brilliant work.

ಪ್ರಾಸಾನುಪ್ರಾಸ್ಕಿದು
ಲೇಸಾಗಿ ಪೆಸಕಡಂಗೆ ಕನ್ನಡದಿಂ ಪೇ |
ಭಾಷ್ಯ ಸೂರ-ಕರ-ವಿಲಕ್ಷ್ಯಯ
ನಾ ಸುಕರಿ-ಪ್ರಕರವಂಜೀದು ಮೇಚ್ಚಿಗುಮಲ್ಲೇ? || 15 ||³⁾

6. The author's desire has been to produce a good treatise.

ಜಂಪಕವೂಲಾವೈತ್ತೆಂ

ನವ-ರಸಮುಂತ್ರೈ ಮಾತು ಪ್ರೋಸತಾಗಿರೆ, ದೇಶಿಯದೇಶಿವೆತ್ತುದೆಂ
ಬ ಪ್ರೋಲಿರೆ, ಜಾಣಾಂ ಮನಗೊಳಿಸಿ ಪ್ರೂಣಿರೆ ತೋಪರ ಕೃತಿ-ಪ್ರೇಚಿಂಧಮು |
ಕಿಂಗಿನಿದಾಗೆ, ನಿಜ ಪ್ರೋಸತಾಗೆ, ಮನೋಽರವಾಗೆ ಪೇಳ್ಣ ಸತ್ರ-
ಕವಿ ವರ-ರಾಜಹಂಸನನೇ, ಪೇಳಲೊಡಚಿದನೇ ಪ್ರಬಂಧಮು. || 16 ||⁴⁾

1) In Sb., Sc., M. and L. Instead of ಶ್ರೀಳಕಟ್ಟಿ L. has ಶ್ರೀಳಕಟ್ಟಿ. Sb. and M.'s reading is: ಅಂತೆನಿವ ಹೆಣ್ಣಾಮಯ್ಯನ | ಕಾಂತೆ ಗುಣ-ಪ್ರಾತೆ ಧರಣಸುತೆಗಂ ಮಿಗಿಲಂ || ಬಂತೊದವಿದ ಪತ್ರಿ-ಭಕ್ತಿಯ | ನಾಂತೆ ನೆದಳ್ ಶ್ರೀಳಕಟ್ಟಿಯಂಬೀ ಪೆಸರಿಂ || . 2) In all the four manuscripts. L.'s corrupt reading is: ಆ ಶ್ರೀಳಕಟ್ಟಿಗಂ ವ | ದ್ವಾಪಣಗೆ ವೆಂಪಳಗೆ ಹೆಣ್ಣಾಮಯ್ಯಂ ವಾಕ್ಸಂ || ಶ್ರೀಪತಿಕವಿತಾರಭಾಗ | ದ್ವಾಪಣ ಜಿತಂ ನಾಗವರ್ಮನಗ್ರತನುಜಂ || Sb. and M. read thus: ಅಕೆಯ ನಿಜ-ಕಾಂತನ ಮಾಹಿ | ನಾಗವರನಿನ ವೆಂಣಾ (M. ವೆಂಗಾ) ಮಯ್ಯಂ ವಾಕ್- || ಶ್ರೀ ಕಮಸೀಯಂ ಶತ್ಯ-ಗು | ನಾಕರನೆನ ನಾಗವರ್ಮನಗ್ರ-ತನೂಜಂ || . Then in Sb. and M., as their verses 16 and 17, follows an uninstructive praise of the renowned Nâgavarma (somewhat mutilated). 3) A corrupt reading of this verso occurs in M. and Sb.; the one given is that of Sa. 4) In M., Sa., Sb., B. and D. After it 4 verses (containing reflections of the poet in a mutilated form) that are in M. and Sb., two of which occur also in L., and the last in D. and B., have been left out, the course of instruction beginning with v. 17 of the text.

7. An illiterate poet is a blind man.

ಕೆಂದಂ

ಭುದಮನಜೀಯದೆ ಕವಿತೆಯ
ದಂದುಗದೊಳ್ಳ ತೋಳಲಿ ಸುಳಿವ ಕುಕಪಿಯೆ ಕುರುಡೆಂ; |
ಮುಂದೆ ಕವಲ್ಲಿಟ್ಟೆಯಿರ
ಲ್ಕಂದುಮಣಂ ಪದಮನಿಡಲದೇಂ ಗೆಯ್ದಪನೋ? || 17 ||¹⁾

8. Or he is a mere howler like a bear screaming for its sore eyes.

ಮಾಸಿತ-ಪದಮು ಪದ-ಸು
ಧಾನಮನಫ್ರ-ಪ್ರತೀತಿಯಂ ಕವಿ-ಹ್ಯಾದಾಮ- |
ಸಾಧಾನಮನಜೀಯದದೇಂ? ಕಣಾರ-
ಚೇನೆಯ ಕರಡಿಯ ವ್ಯಾಲೊಜಲುಮಂ ವಾಚಕನೇ! || 18 ||²⁾

9. A sign of inexact poetry.

ಹಜ್ಞಿ-ಗವಿಗಳ ಕಬ್ಬಂಗಳ
ಪ್ರೋಆ-ಗಳಿದ ಹೊಲಿಗೆ ಬಿಚ್ಚಿದೊಡೆಲ್ಲಂ |
ಒಜ್ಞಿ ತಾಜ್ಞಿಗ ಬೈಜ್ಞಿಗವೆ
ತ್ತಾಲ ತತ್ತಾಲವೇಕ್ಕಸಕ್ಕವನ್ನುಂ ವ್ಯಾಸ್ತಂ. || 19 ||³⁾

10. Fored poetry is unsuccessful.

ಮಳೆಯಿಲ್ಲದೆ ಪ್ರೋಯ್ರ-ಸೀರಿಂ
ಚೆಳಗುಮೆ ಧರೆ? ಮಜ್ಞಿಗಿ, ಕುದಿದು ಶಾಸ್ತ್ರದ ಬಲದಿಂ |
ದಳುಪೀಂ ಹೇಳೆಂದಮದು ಕೋ
ಮಳೆಮಕ್ಕಾಮೆ? ಸರಜಮಿಲ್ಲದಾತನ ಕಬ್ಬಂ! || 20 ||⁴⁾

11. He who knows how to handle one pattern-metre well, for instance, Jagati (v. 124 seq.), cannot be called arrogant for thinking himself able to become deeply versed in prosody (?).

ಜಗತ್ತಿ-ಭುದವ ಬಲುಮೆಗೆ
ಬಗೆಪ್ರೋಡೆ ಪಡಿ-ಭುದವೆಸಿಸಿ, ಬುಧ-ಜನದ ಮನಂ |

1) In M., Sa., Sb., B. and D. 2) In M., Sb., B. and D. 3) In M., Sb., B. and D. D. reads:
ಫೈಲೆಲಿಳಗಕ್ಕರದ-ತಾಜಗ; D.: ಬೀಂಗ; Sb.: ಬಿಂಬಗ; Sb. and M.'s last line: ತಾಲ ತತ್ತಾಲವಕ್ಕಸಿಕ್ಕಣಸ್ತ
ವ್ಯಾಸ್ತಂ. 4) In M., Sb., B. and D.

ಬುಗುವಂತಿರೆ ಹೇಳ್ಣು, ಒಳಿ
ಕ್ಷಂ ಗುಣ್ಣೋ ಪರಿವೇಸೆಂಬಿವಂಗೆಂಟೆದೆಯೇ?

|| 21 ||¹⁾

12. Nâgavarma teaching his wife, to a great extent, made use of the prosody that had been propagated in the world by Pingala [and had been told by Indudhara to Umâ].

ಇಂದು-ನಿಭಾಸನೆ, ಮಂಗಳ-
ಭಂದು ಪೀಗಳಿನವನಿಯೊಳ್ಳ ಪರಪಿದೊಡ್ಡಾ |
ಭಂದೊಂಬು-ರಾಶಿಯೊಳ್ಳ ಮಿಗೆ
ತಂದದ ಸಿಜ-ಸತಿಗೆ ನಾಗವಮರ್ಣ ಹೇಳ್ಣಂ.

|| 22 ||²⁾

13. He recommends his work, the éhandembudhi, to his wife.

ವಿಧು-ಬಿಂಬಾಸನೆ, ಭಂದೊಂ
ಬುಧಿಯೊಂಬುದಿದ್ದನ್ನ ಪೆಸರೆ ಭಂದಮಿದು, ಕೇಳು, |
ಬುಧ-ಸಮಿತಿ ಮೆಚ್ಚೆ ಹೇಳ್ಣಂ
ಮಧುರ-ಗುಡ-ಪ್ರಚುರ-ವಚನ-ರಚನೆಗಳಿಂದು.

|| 23 ||³⁾

1) In Sa., Sb., M., B. and D. The reading given is nearly B.'s; D. has: ಇಂ | ತೇ ಗುರಂ ಪರಿವೇಸಿಂ ಬವಂಗೆಂಟೆದೆಯೇ; M. and Sb.: ಬುಗುವಂತಿರೆ ಹೇಳ್ಣುವನೇಎಳ್ಳದ ಕಳ್ಳಿಗೆ ಹೇಳ್ಣುಸೆಂಬಂಗೆಂಟೆದೆಯೇ, a reading against the metre; B. has: ಇಂ | ಕ್ಷಂ ಸುಷ್ಟಂ ಪರಿವೇಸಿಂಬವಂಗೆಂಟೆದೆಯೇ. Sa.'s reading is peculiar: ಜಗತೀ ಥಂದವ ಬಲ್ಲಿಯ | ಮಿಗಿಲಿಸಕೆ ಥಂದಮೆನಿಖ ಬುಧಾಕಂಡ ಮಂರಂ || ಬುಗುವಂತಿರೆ ಹೇಳ್ಣಿದೆ ಕ | ಜ್ಞಿಗನೇವರ್ಣ ಪರಿಯಸೆಂಬವಂಗೆಂಟೆದೆಯೇ || . 2) In Sa., Sb., M., D., B.; cf. H. Ra. under v. 1. Sh. and M. more correctly as to grammar:-- ಯೈಶ್ವರ್ ಕಲ್ಲಂದಮನುಷ್ಯಾಂಯಾಸತಿಗೆ ಸಾರೀಗನುಸುರ್ಣಂ. This reading gives Nâgavarma the name of Nâkiga. This last word, according to some MSS., recurs also in vs. 111, 115, 137, 147, 153, 181, 215, 286 (instead of ಕರ್ತೃರ್) where the text has Pingala. V. 131, line 3, the MSS. have: "In the way which Pinâki and Nâki uttered"; Nâki alone, according to some MSS., occurs also v. 121 (instead of ಲೋಕಂತ್ರೀ) and v. 151 (ಸಾರೀಯಂತ್ರೀರ್) instead of ಪಿಂಗಳಿಂತ್ರೀಯಾಸತಿಗೆ). See Nâkiga (Vishnu) No. 273, b. 3) In Sa., Sb., M., D. (as the concluding verse of the work), H. and Ra. v. 3, Re. v. 2. ಕುಂಡ only in Sa., the others have ರಾಜ.

A. THE SYLLABLE-FEET¹⁾

ಅಕ್ಷರ'ಗಳಂಗಳು

I. CHAPTER

ಸಂಜ್ಞಾದಿಕಾರಮೆಂಬ ಪ್ರಥಮಾಶ್ಚಾಸಂ

1. The syllables or syllabical marks of the syllable-feet

ಅಕ್ಷರಗಣಾಕ್ಷರಂಗಳು

14. The ten syllables of great distinction (ಅ=laghu, ಖ=guru). See verse 28, etc.

ಕಂದಂ

ಒಗೆದವು ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-

ಲ-ಗಾಕ್ಷರಂ, ಕೌಸ್ತುಭಾದಿ-ನಾನಾ-ಪಿಧ-ವ |

ಸ್ತುಗಳೊಡನೆ ಪಯೀಲೋಂಬುಧಿಯೊಳೆ

ಗೊಗೆದುತ್ತಿರೆ, ಚಂದ್ರ-ವದನೆ, ಭುದೇಲೋಂಬುಧಿಯೊಳೆ. || 24 ||²⁾

2. The five long syllables and the two signs to mark the quantity of syllables

15. The sign for a metrically long (gurn) syllable is a crooked perpendicular line; that for a metrically short (laghu) syllable is a straight perpendicular line. (The forms appear in A. Weber p. 203, 215, 416.) Instead of the first-mentioned sign Europeans use a horizontal line (—), and instead of the other a turned up half Bindu (ೡ). The European signs have been adopted for this Edition.

1) This heading is not in the manuscripts. Observe, from the beginning, that the syllable-feet are formed of unalterably fixed syllables occurring at fixed places. There is another kind of feet which is formed of a certain number of Moras (mâtrâ), a Mora being the quantity of a short syllable; such feet are called Mâtrâ Ganâs. The Kanda verse (v. 269 seq.), for instance, consists of Mâtrâ Ganâs, as do also all true Canarese metres. 2) In Sa., Sb., M., D., B., Re. 3, II. and Ra. v. 4.

ಬರೆದೆಯ್ಯಾಟಿ ಲೆಕ್ಕಮನಾ
 ದರದೀ ಗುರು-ಲಫ್ತು-ವಿಭೇದಮಂ ಭಾವಿಸು ಸೀ! |
 ಗುರು ಹಿತೆ ಕೊಂಚಿ ತೋಳ್ಯಾವ
 ಗೆರೆ; ಮುಂತಿರಿ ಸೈತುಮಪ್ಪ ಗೆರೆ ಲಫ್ತು. ಕೆಳದೀ! || 25 ||¹⁾

16. A syllable, though short by itself (sayyakkara), within a verse becomes metrically long when followed by a double-consonant (ottakkara), counting as much as a syllable followed by a double-consonant in a word.

ಗುರುವಕ್ಕುಂ, ಮುಂತೋತ್ತ
 ಕ್ಷರವಾಗಿರೆ, ಹಿತೆ ನಿಂದ ಸೈಯೆಕ್ಕರಮುಂ; |
 ಗುರುವೋತ್ತುಗಳಿಂದಪ್ಪಾದು
 ನಿರಂತರಂ. ಚೊರು-ರೂಪ-ಭಾಸಕ-ಸತಿಯೇ! || 26 ||²⁾

17. Besides, a double-consonant (daddakkara) formed by a consonant being followed either by the Bindu or the Visarga; then the end of a Hemistich (padāntya, the length of which however ought to be always clearly expressed in practice); and a long vowel (dirgha) are metrically long (gurna).

ಹಿಂದು ವಿಸಗ್ಗಂ ಘ್ರಂಜನ
 ಹೊಂದಿದ ದಡ್ಕರಂ, ಪದಾಂತ್ರುಂ, ದೀಫ್ಗಂ |
 ಒಂದೊಡಬೀ, ವನಪ-ಮುಖಿ, ಗುರು
 ವೆಂದು ಸೈಯಾಯ ನಾಗವರ್ಮ-ಕವೀಂದ್ರುಂ. || 27 ||³⁾

3. The figurative names for the eight syllable-feet, and for long and short syllables

18. By mixing long and short syllables three by three, the eight syllable-feet (akshara gana) are obtained. An enumeration of their figurative names: dharaṇi, jala, agni, marut, vyema, ravi, śaśāṅka, indranilaya.

1) In Sa., Sb., M., B., D., II. and Ra. v. 5, Re. v. 4, Rd. v. 4. B., D., Re. have ಸೈತುಮಪ್ಪ; M., Sa. ಸೈತುಮಪ್ಪ; Ra. ಸೈತನಪ್ಪ; Rd. ಸೈತನಪ್ಪ. II. ಸೈತನಪ್ಪ. 2) In Sa., Sb., M., B., D., II. Ra. v. 7, Re. v. 6, Rd. v. 3, O. v. 3. Sa., M., Sb. ಸೈಯಕ್ಕರ; II. and Ra. ಸೈತಕ್ಕರ; Rd. ಸೈತಕ್ಕರ; Re. ಪ್ಪಾಯಕ್ಕರ. D. and B. ನಿಂದು ತೋಳ್ಯಕ್ಕರ. 3) In Sa., etc., II. Ra. v. 8, Re. v. 7, Rd. v. 2, O. v. 2.

ಗುರು-ಲಫ್ತು-ಮಿಶ್ರಂ ಮಾಜಿ
ಕ್ಷರೆವಿ ಗಣಾಪಿತು, ಲತಾಂಗಿ, ಒಗೆದೆಟ್ಟು ತೆಸ್ಯಂ; |
ಧರಣಿ-ಜಲಾಗ್ನಿ-ಮರುದ್ರ-ಪ್ರೇರ್ಯೈ
ಮು-ರವಿ-ಶರಾಂಕೋಂದ್ರಸಿಲಯನಿವು ಗಣದ ಪೆಸರ್. || 28 ||¹⁾

19. Figurative names for Guru (tryambaka, rudra, or any other synonym) and Laghu (mūrāntaka, hari, or any other synonym). Instead of the figurative names for the eight syllable-feet the eight letters, mentioned already in verse 23, are also used.

ನಂತರಿಂ ಗುರುವೆಂಬಿದು, ಕೇಳಿ,
ಶ್ರೀಯಂಬಕಂ; ಲಫ್ತು ಮರುರಾಂತಕಂ, ಮೃಗ-ನಂತರಿಂ! |
ಮು-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-ಲ-ಗ-ಸಂ
ಚರುವೆಂಬಿದು ನಿಯಮದಿಂ ಗಣಾಕ್ಷರವುಕ್ಕಂ. || 29 ||²⁾

4. The way of calculating the eight syllable-feet

ಪ್ರಸ್ತಾರಕ್ತಮಂ

20. A first rule (the same as verse 325), the form of which appears to be this:

- — (Spendeus)
- ~ — (Iambus)
- ~ (Trocbaeus)
- ~ ~ (Pyrrhichius)

ಗುರುಗಳನಿಷ್ಟುವಜಾಂದಿಯ
ಗುರುವಿಂದು ಕೆಳಗೆ ಲಫ್ತುವನಿತು! ಮಂತೆ ಸಮಂ |
ಗುರು; ಮಾಜಿಣಿ³⁾ ಪೀತೆ; ನಿರು
ತರ-ಲಫ್ತುಗಳನೆಯ್ದುಹನೆಗು, ಮೃಗ-ನಯನೇ! || 30 ||³⁾

1) In Sa., etc., II. Ra. v. 12, Re. v. 5, Rd. v. 13, O. v. 7. Ra. H. have, as their v. 13, a Kanda verse of their own: ಎಂತೆತು ಸುತೆತು ವಿನ್ಯಾಸ | ಮುಂತಂತೆತೆತೆತು ಹೃಡಯಂತೆ ಹೆಳಿನೆನಾ|| ಹೃಂತನೆನೆ ನಿನ್ನ ನಿಜವು | ತ್ರಾಂತಮನೆನಗಂತಿಯ ಹೆಳ್ಳಿದಕ್ಕಿಂತುಕುಮಂ|| 2) In Sa., Sb., M., B., D., H. Ra. v. 9, Re. v. 8, Rd. v. 5, O. v. 4. 3) In Sh., M., B., D., Rd. v. 12 (instead of ಮಾಜಿನೆ it has ಶಾರನೆ).

21. The grand rule with three steps:

<i>First</i>	<i>Second</i>	<i>Third</i>
1.	1. 2	1. 2. 3
2. ०	2. ० —	2. ० — —
3. —	3. — ०	3. — ० —
4. ०	4. ० ०	4. ० ० —
5. —	5. — —	5. — — ०
6. ०	6. ० —	6. ० — ०
7. —	7. — ०	7. — ० ०
8. ०	8. ० ०	8. ० ० ०

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗುರುವೋಂದು ಲಘುವೋಂದನೆಂಟು-ಬರೆಗೂ ಪ್ರಸ್ತಾರಿಸಂತಾದಿಯೊಳ್ಳಾ
ಗುರು-ಯುಗ್ರಂ ಲಘು-ಯುಗ್ರಾಯುಂ ಬರೆ ಚತುಃಸ್ಥಾನಂ-ಬರು ಮಧ್ಯದೊಳ್ಳಾ! |
ಗುರು ನಾಲ್ಕುಂ ಲಘು ನಾಲ್ಕುಮೈಯ್ಯೆ ಬರೆ ಸೀನ್ ಅಂತ್ಯಂಗಳೇಳಾ! ಸಂತತಂ,
ನಿತವದ್ಯೇ, ಅತಿಜಾರು-ಪಂಕಜ-ಮುಖೀ, ಪ್ರಸ್ತಾರಮಿಂತೀ ಕ್ರಮು! || 31 ||¹⁾

5. The names and forms of the eight syllable-feet. cf. v. 27

22. A short verse with the figurative names (changing according to the selection of corresponding synonyms), i. e.

— ० ०, śashi	० — —, jala
० — ०, sūrya	— ० —, vahni
० ० —, vāyu	— — ०, gagana
— — —, dharc	० ० ०, nāka

ಕೆಂದಂ

ಅದಿಯ ಮಧ್ಯಾಂತದೆ ಗುರು
ವಾದದೆ ಶಶಿ-ಸೂರ್ಯ-ವಾಯು; ಗುರುವಿರೆ ಧರೆ; ಮು |

1) In Sa., etc., II. Ra. v. 14, Re. v. 9, Rd. v. 11. M., Rd. read ನಾಲ್ಕನೆಯ್ಯೆ. M. (vs. 65, 66) has two other verses after our v. 30, together with Sb., and II. Ra. v. 10 and v. 11; the second one is also in Re. as v. 13; they are as follows: ಗುರುವನಿಂದೆ ನೊದಲ ಲಘುವಂ | ಬರೆ ಮುಂತಂ ಕೂಡ ತತ್ತ್ವಮಂ ಬರೆ ಹಿಂತಂ || ಗುರುವಿಂದಂತಿಃತ್ತಂ | ದೇಹಯಲ್ಲಿಯ್ಯೆತಿ (Ra. ದೇಹಯವೆಂತೆಯ್ಯೆ) ಸರ್ವ-ಲಘುವಪ್ಪಿಸೆಂ || 65 || ಮುಂತಂ ಗುರುವಿಷ್ಟು ನೊಂತಿಃತ್ತಂ | ಕೂಡಿಂತೆ ಲಘು ಹಿಂತೆ (Ra. ಮುಂತೆ) ಮುಂತ ಸಮನಾರ್ಥಿ (Sb. ಸಮನಾರ್ಥಿ, Re. ಸಮನಾರ್ಥಿ, Ra. and II. deficient) ಲಿ || ದ್ವೇಷಿಸು ಗುರು-
ಲಘುವಂ ಪುಗ (Re. ದ್ವೇಷಿಸುವಂ ಲಘು ತಮಿಗ, Sb. ದ್ವೇಷಿಸುಗುಂ ಲಘುವಂಮಿಗ) | ಲಾಜಸಗ್ರಾಮ ಹಿಂತೆ ಮುಂತ ಸಮನೆಂಟು-ವರಂ (Re. ತಾಜವು ಗುರು ಮುಂತೆ ಹಿಂತೆ—) || 66 ||

ತ್ವಾದಿಯ ಮಧ್ಯಾಂತದೆ ಲಫ್^೨
ವಾದದೆ ಜಲ-ಪರ್ಯಾ-ಗನ; ಲಫ್^೩ಮಿಂ ನಾಕಂ.

|| 32 ||^೪

23. A longer verse of the same description.

— — —, dhâtri	— — ಉ, vyoma
ಉ — —, toyā	ಉ — ಉ, aditya
— ಉ —, śikhi	— ಉ ಉ, abjâri
ಉ ಉ —, märuta	ಉ ಉ ಉ, nâka

ಮತ್ತೇಭವಿಕ್ತೀಡಿತಂ

ಗುರು ಮೂಜಾಗಿರೆ ಧಾತ್ರಿ; ಮುಂತೆರಡು ಚಿಣ್ಣೀಂ ತೋಯಮಾದ್ಯಂತದೇಶಾ^೫
ಬರೆ ವಕ್ತಂ ಶಿಖಿಯೊಂದು ಕೊಂಕು ಕಡೆಯೊಂದಾ ಮಾರುತಂ; ವೈಶ್ವಮಹೋ |
ಪ್ರಿರೆ ಚಿಣ್ಣೀಂತೆರಡಾದಿಯೋಳಾ^೬; ನಡುವೆ ಕೊಂಕಾದಿಶ್ವನಬ್ಜಾರಿ ತ
ಳ್ಳಿರೆ ವಕ್ತಂ ಹೊದಲಳ್ಳಿ; ಮೂಜಾ ಲಫ್^೩ಮಿಂ ನಾಕಂ, ವಿಶಾಲೇಕ್ಷಣಾ^೭! || 33 ||^೮

24. A verse with the syllable-names, viz.

— — —, Ma gaṇa	ಉ — ಉ, Ja gaṇa
ಉ ಉ ಉ, Na gaṇa	— ಉ —, Ra gaṇa
— ಉ ಉ, Bha gaṇa	ಉ ಉ —, Sa gaṇa
ಉ — —, Ya gaṇa	— — ಉ, Ta gaṇa

ಕಂದಂ

ಗುರು ಲಫ್^೩ ಮೂಜಿರೆ, ಮ-ಸ-ಗಣಾ;
ಗುರು ಲಫ್^೩ ಹೊದಲಳ್ಳಿ ಬರಲು, ಭ-ಯ-ಗಣಾ; ಮತ್ತು, |
ಗುರು ಲಫ್^೩ ನಡುವಿರೆ, ಜ-ರ-ಗಣಾ;
ಗುರು ಲಫ್^೩ ಕಡೆಯಲ್ಲಿ ಬರಲು, ಸ-ತ-ಗಣಾಮಹಕ್ಷಂ. || 34 ||^೯

25. The figurative names and the syllable-names, (to which the European names have been added at the end), i.e.

1) In M. and Sb. The verse is not perfect regarding grammar (ಅಗಸ = ಅಗಸಂ). 2) Sa., Sb., etc., H. Ra. v. 15, Rc. v. 10, Rd. v. 10, O. v. 6. 3) In D., B. and O. v. 20. It is identical with v. 14 of the Kavi Jihvâ Bandhana; it is defective regarding grammar.

- — —, Ma gaṇa, Earth (bhūmi, dhātri, dharo, dharapī, urvi, etc.), *Molossus*
 √ — —, Ya gaṇa, Water (jala, toyā, etc.) , *Bacchicus*
 — √ —, Ra gaṇa, Fire (agni, śikhi, vahui, anala, etc.) , *Amphimaeirus (Creticus)*
 √ √ —, Sa gaṇa, Wind (vāta, māruta, vāyū, marut, etc.) , *Anapaestus*
 — — √, Ta gaṇa, Sky (ambara, vyoma, gagana, etc.) , *Antibacchicus*
 √ — √, Ja gaṇa, Sun (arka, āditya, sārya, ravi, etc.) , *Amphibrachys*
 — √ √, Bha gaṇa, Moon (śāśi, abjāri, śāśānka, indu, etc.) , *Dactylus*
 √ √ √, Na gaṇa, Heaven (nāka, indranilaya, deva, indra, etc.) , *Tribrachys*

ମ-ଗଣଂ ଭୋଲିଯୁନିକୁଟ୍ଟଂ,
 ଯ-ଗଣଂ ଜଲ, ର-ଗଣମହିଳୀ, ସ-ଗଣଂ ପାତଂ, ।
 ତ-ଗଣାଶବଦ, ଜ-ଗଣାକ୍ଷର,
 ଭ-ଗଣଂ ଶୀତି, ନ-ଗଣ ନାକମୁଖ-ପଦନେ! ॥ 35 ॥¹⁾

26. Special cases in which the several syllable-feet are used (at the beginning of a verse), viz.

— — — in blessing (âśirvâda)	√ — √ in shewing fear (bhîta)
√ — — in coming to war (parabalamuttig̃)	— √ √ in being happy and liberal (toshatyâgi)
√ √ — in suffering pain or being sick (kleśavyâdhî)	— — √ in sacking (dbâliyâduvikâ)
— √ — in showing courage (dhairyâ)	√ √ √ in desiring (kâmi)

1) After this verse (defective in grammar, but also in II. and Ra.'s VII.) there follow in M. and Sb. 23 verses about gaṇa-phala-vritti, i. e. the good or bad consequences connected with the use of the syllable-feet, and about gaṇa-lakṣaṇa, i. e. the colour, presiding deity (adhibâiava), caste (kula) and good or bad character of the several feet. Only 3 of the verses are in Rd.; in Ra. and II. some of them are given in a supplement after chapter 6, that does not bear the signature of belonging to the original work; Re. has 5 of them after our v. 32. D. and B. have 8 of them after the same verse; one of them occurs also in the Kavi Jihvâ Bandhana as v. 15, and as v. 1 in Rd. and O. In O. there are 4 of them. One that is in B., D., Sa., and Re. as v. 12, is in none of the others. Verse 35 of our text shows a peculiar character, and has, therefore, been adduced; it is in all the MSS. Rd.'s reading (v. 14) of it has been adopted, as it brings in all the feet. The Kavi Jihvâ Bandhana, in its v. 51, states that when one is in doubt about the foot with which to begin a verse, the deva-foot i.e. ॐ (Tribrachys) is always very good. Here is the verse: ଭାବନେ ପଦ-ପ୍ରୟୋଗାର୍ଥ | ରାଜେ ପେନାଲାର ଶୁଣୁଁ ଯମନଦିନାନ୍ତି (the ର ought to be long, but then there would be 5 Moras to the foot)|| ଦେଖ-କରିବିଲୁ ମୁଦେନ | କୁନ୍ତ ଗରଂ ବନ୍ଦମୁତ୍ତମଂ, କମୁଲ-ମୁନ୍ମୁନ୍ମୀ! || 51 || This verse, with a very slight alteration, occurs as v. 30 in D. and B. D. and B. also say that a poem ought to contain śrī (at its beginning): ଶ୍ରୀକାରଂ ଶ୍ରୀତାରେ, | ଲୋକ-ତ୍ରୟ ଦୃଢ଼ କିତି-ପଦେମୁଦ୍ରାପଦ୍ମଃ; || ଶ୍ରୀକାରମ୍ଭଦ ପଦଂ | ଲୋକରେଷର ସଭ୍ୟଦେଶନ ଧରନମର୍ଦ୍ଦଃ. || 28 ||

ಶಾದ್ವರ್ಣಲವಿಕ್ರೇಡಿತಂ

ಅಶ್ವೀವಾರ್ದದದೋಳಂಪೀಯುಂ, ಪರ-ಬಲಂ ಮುತ್ತಿದೋರ್ದಾ ತೋಯಮುಂ,
ಕ್ಲೇಶ-ವ್ಯಾಧಿಗೆ ವಾಯು, ಧ್ವನ್ಯಮರ್ಕನಲು, ಭೀತಂಗಮಾದಿತ್ಯನಾ |
ತೋಪ-ತ್ರಾಗಿಗೇಂಂದು, ಧಾಳೇಂಡುವಂಗಂದುಬರಂ, ಕಾಮಿಗಂ
ಭಾಸ್ತುದ್ದಾ-ದೇವ-ಗ್ರಂಗಳಂದಜುಪಿದೆ, ಪಂಕೇಜ-ಪತ್ರೇಕ್ಷಣೇ! || 36 ||

6. The Refrain

27. If there occurs a refrain (pallava) in true Canarese poetry, it is to be in the feet (gaṇa) of the verse (pada) to which it is attached.

ಕಂದಂ

ನಲ್ಲಳೆ, ಪದಮಿಡುವೆಡೆಯೊಳ್ಳಾ
ಪಲ್ಲವದೊಳ್ಳಾ ಪದದೋಳಂಭಯ-ಗ್ರಂ-ಸಮನಾಗಲ್, |
ಸಲ್ಲಲಿತ-ಕೈರ್ಮಿಯಾದವ್ಯ
ದಲ್ಲದೊಡಾ ಕೃತಿಗೆ ಹಾಸಿ ತಪ್ಪದೆ ಒಕ್ಕಂ. || 37¹⁾ ||

7. The Verse-lines

28. A verse in one of the syllable-feet metres consists of four lines (čarāṇa, also pāda), a fault in which would be injurious to the honor and feelings of the king (in whose service the poet is), poet, writer and reader.

ಚರ್ಣಂಗಳ್ಳಾ ನಾಲ್ಕುವಜ್ಞೋಳ್ಳಾ,
ಪರಿಕಿಸೆ, ಕರ್ತಂಗ ಕವಿಗೆ ಲೇಖಕನಪ್ಪಂ |
ಗಿರದಕ್ಕುಮಾರಾಯಂಗಳ್ಳಾ;
ಚರ್ಣಾಂತ್ಯದೊಳ್ಳೋದ್ಯವಂಗೆ, ಪಂಕಜ-ಸಮನೇ! || 38²⁾ ||

8. The Pause

29. The pause or Caesura (yati) of a verse forms, so to say, a place for taking breath.

ಯತಿಯೆಂಬುದು ಗ್ರಂ-ಸಿಯಮ-
ಪ್ರತಿಗುಸುವಾರ್ಥಂಮಾತಡು ದಾಂಟಲ್ಲು |

1) Only in S., B. and D.

2) In Sb., M., B. and D.

ಯತि କେଦୁଗୁଂ; ଦାଂଟିଦୋଡା
ଯତି କେଦେ, କେତୋଭିମାନମେହେନ୍ତି ଏନେଦପୁଦେହେ? || 39 ||¹⁾

9. Faults in Poetry

30. The following eighteen faults (dosha) are to be avoided: asad artha, viparita kalpana^o, abhavya, dushkara, grāmya, nṛfrasa, apraudhati, apratīti vācāna, dussandhi, viślesha, naśṭa samāsa, naya nāśa (?), r̥iti viphala (?), dullakshapa, hāsyā vāč, vishama, asaumya (?), anojo^b (?).

ମୁହଁୟେଭିତ୍ରେତିତଂ

ଅନେଦଫର୍ମଂ ଲିପରିତେ-କଲ୍ପନେଯଭୟେଂ ଦୁଷ୍ଟରୁଂ ଗ୍ରାମ୍ୟ-ନୀ
ରନମୁପ୍ରାଦୁତେଯପ୍ରତୀତି-ପଚନ ଦୁସ୍ତଂଧି ଲିଖେଷ-ନ ।
ପ୍ରେସମାନୁ ନୟ-ନାଶ-ରୀତି-ଲିପଳଂ ଦୁଲ୍ଲକ୍ଷଣଂ ହାନ୍ତ୍ର-ପାଗ-
ଲିପମାନାମ୍ବ୍ୟମନେନୈଜେମୀଲିପିନିତୁଂ ଦେଇପଙ୍ଗଳପ୍ରାଦରଂ. || 40 ||²⁾

1) In Sa., Sb., M., B., D., II. Ra. v. 11, Re. v. 17. Nāgavarma, like Piṅgala (VI., 1: yati vīcchedah), does not give any particular rules regarding the Caesura; but further on (from v. 124), when adducing the various Sanskrit metres, he uses to point out the places where it is to be put. Halāyudha, in his commentary on the Piṅgala Chāndah Sūtras, cites the following ślokas from a yatyupadeśopaniṣhat: ଯତି? ସନ୍ତୁତ୍ୟ ପାଦାଂତେ? * କ୍ଷେତ୍ରକାର୍ତ୍ତଃ ତୁ ଏହିଦତଃ? * | ସମ୍ମୁଦ୍ରାଦପାଦାଂତେ? ତ? * ଵ୍ୟକ୍ତାଶ୍ରେଷ୍ଠ ପିଥିତଃ? * || 1 || କ୍ଷେତ୍ରିତ ତୁ ପଦମଦ୍ରେ? ପି? * ସମ୍ମୁଦ୍ରାଦା ଯ ତିତ ଭବେତ? * | ଯବ ପାଦାଦରେ ଭାଗେ? * ନ ପ୍ରେସମାନେକପଣ୍ଡକା? * || 2 || ପାଦାଂତତତିତ ଶ୍ୱରଃ ସଂକଳି? * କ୍ଷେତ୍ରିତଃ ପାଦାନତି? | ପ୍ରସ୍ତୁତ୍ୟେ ଯତିକେଂତାଯାଂ? * ଯକ୍ଷାଦେଶ: ପରାଦନତ? * || 3 || i. e. "The Caesura always (occurs) at the end of a quarter(pāda, of a verse); then, especially, at (the end of) the half of a verse; and then also at the end of the words (which are marked out in the rules) by such words as 'samudra' (words that signify certain numbers). (The end of a word marked out by 'samudra', etc.) may show either a direct case-inflection or an indirect one (i. e. one which is in a state of sandhi with the following word) (v. 1). At the places (marked out by) 'samudra', etc., however, the Caesura, now and then, may occur also in the midst of a word; but only in the case when the word's first and second part (produced by the Caesura) have no claim to one and the same letter (v. 2). A vowel which has been produced by sandhi, is (generally) looked upon as forming the end of the preceding word, seldom as forming the beginning of the next one; such a half-vowel (of ଏ, ଉ and ଇ, for instance: ପଦ୍ମାତ୍, ମଦ୍ମାତ୍, ଶିଶୁଭର୍ମଦନ-ଭର୍ମ, ମଧୁ-ଭର୍ମ, ଶିଶୁ-ଭର୍ମ). However, with regard to Caesura, is always considered as forming the beginning of the next word". (v. 3.) But Gaṅgādāsa, in his Chandomaṇjari, states that Svēta, Māṇḍavya and other Munis did not acknowledge any rules of Caesura. See A. Weber, Indische Metrik, p. 222. 364.

2) Only in Sb., M. and L. The reading of them all is very corrupt, and the words in English letters with a sign of interregation are mere guesses arrived at by comparing the letters of the three different readings.

10. Alliteration in three classes

31. Alliteration (prāsa, prāsu) as it is to occur in each verse of Canarese poetry, generally speaking, is the custom of putting the second letter of the first line or quarter (pāda) in the same place of the other quarters.

ಕಂದಂ

ಪಾದದೋಳಿರವನೆಯಕ್ಕರ
ವಾದರದಿಂದಾವುದಾದುದದನಜ್ಞಿತದಜ್ಞಿಂ |
ಪಾದದೋಳಿತುವಡದಕ್ಕುಂ,
ಭೇದೋತ್ತಮ-ಕ್ರಮ-ವಿಚಾರಿ, ತೋರ-ಪಾಲಸಂ.

|| 41 ||¹⁾

32. The six kinds of alliteration of the *first* class and their names, viz.

The alliteration formed by:

1. short letters (*nija*) is the *Lion* (*singa*, *hari*);
2. long letters (*dirgha*) is the *Elephant* (*gaja*, *kari*);
3. the Bindu (and the preceding Consonant) is the *Bull* (*vishabha*);
4. the (final) Consonant (*vyajjana*, of the preceding word and the initial one of the following word) is the *Monster* (*śarabha*);
5. the Visarga (with the Consonant that precedes it) is the *Goat* (*aja*);
6. double Consonants (*dakshakara*, *ōtu*) is the *Horse* (*haya*, *turaṅga*).

ಹರಿ ಕರಿ ವೈಪಭ-ತುರಂಗಂ
ಶರಭಮಜಂಗಳುಮೇನಿಪ್ಪ ಪಟ್ಟ-ಪಾಲಸಕ್ಕುಂ; |
ತರುಣಾ, ನಿಜ-ದೀಪ್ರಥ-ಬೀಂದುವಿ
ನಿರದೋತ್ತುಂ-ವ್ಯಾಂಜನೆ-ವಿಸಗ-ದಿ ಒಕ್ಕುಂ. || 42 ||²⁾

1) This is only in R.C. as v. 21. The Kavi Jihvā Bandhana has the following as its v. 4 of chapter II.: ವೇಳದಕ್ಕರುಂ ಮುಂತಳಾ | ದಮು ನೋಡಲ್ ಪಾರಸದಕ್ಕರಂ; ತತ್ತ-ಪಾಸಂ|| ಏಂತಾ ನಾಲ್ಕುಂ ಪಾದ | ಕ್ಕುದಾಲಸಸುಗುಂ ವರ್ಣಾವೀಳಂ ಪದ-ಪದ್ಧೃಷ್ಟಂ.|| 2) This occurs only in Sa., and is the same as Kavi Jihvā B. II., 5. After it Sa. has some explanations in prose to be quoted in the note to v. 42, from which it will be seen that it is slightly doubtful whether the Bindu of No. 3 and the Visarga of No. 5 belong to the first or second syllable. The Kavi Jihvā Bandhana's instance for the Bull: ಒಂದಂಜ—ಕೊಂದಂ—ಸಂಂಗ—ಒಂದಂಜಿ is somewhat dubious by itself; but when compared with its instance for the Goat, i.e. ಪಾಳಿಂದಂ—ಪಾಳಿಂದ—ನಾಳಿಂದ—ನಾಳಿಂದ, it becomes certain that that work refers the Visarga as well as the Bindu to the second syllable; instances, however, of these two kinds are rare. Observe that what, in the next note, by Sa., is called "dushkara prāsa" (ಮಂಡರಪಾಸ), the Kavi Jihvā Bandhana (II., 24) calls "dustara prāsa" (ಮಂಡರಪಾಸ), its instance being: ಶ್ರವ್ಯಾತ—ಸ್ವಿಂದ್ರ—ಎಂದ್ರ—ಉಂದ್ರಂ. Here the Visarga is supplanted by "s" (ಎ).

ನಿಜದೀ ಬಂಚೋಡೆ ಸೀಗಂ;
 ಗಜ ದೀಪ್ತಂ; ಬಿಂದು ವ್ಯವಭೇ; ಮೆಜನ ಶರಭು; |
 ಅಜನು ವಿಸಗ್ತಂ; ಹಯಮು
 ಬುಜ-ಮುಯಿ, ದಡ್ಡಕ್ಕರೆಂಗಳಿವು ಪಟ್ಟ-ಪಲ್ಲಾಸು. || 43 ||¹⁾

33. An instance of the *Lion*. (By the presence of a good poet who is like the full moon, the Ambrosia sea of poetry begins to swell.)

ಸಕಳ-ಕಳಾ-ನಿಧಿ-ನಿಕಟ್ಟದೆ
 ಸುಕರ-ರಸ-ಪ್ರಕಟ-ಕಾವ್ಯಮೆಂಬನೃತ-ಪಯೋ |
 ಧಿ ಕರಂ ಪೆಚುಗುಮಲ್ಲದೆ
 ಕುಕವಿ-ಬುಧ-ಪ್ರಭೃತಿಯಿದಿರೊಳೆಂ ಪೆಚುಗುಮೇ? || 44 ||²⁾ ಇದು ಸಿಂಗಷ್ಟಾಸು.

34. An instance of the *Elephant*. The alliteration-syllable, though short by itself, may be long also on account of a following double-consonant. (Only a good poet has access to the Parnassus.)

ಆರಾರೇಣಿರ್ ಶಾಸ್ತ್ರ-
 ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ನವ-ಕವಿತಾ-ಚಿಂ |
 ತಾ-ರಶ್ವಂ ದೊರಗುಮೈ ತೇ
 ಜೋಽರಾಷ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀ-ತಳದೊಳಾ? || 45 ||³⁾ ಇದು ಗಜಷ್ಟಾಸು.

1) This ungrammatical verse is in Sb., M., O. v. 10, H. and Ra.'s supplement, Re. v. 18, Rd. v. 16, B., D. After it, in all the manuscripts, though differing much regarding the wording, also in Sa., a verse, on the good and evil resulting from the use of the several alliterations, occurs that has not been given in the text. Verses 43—48 are instances adduced by the Editor. There are instances only in B. and D., and they are taken word for word from the Kavi Jihvā Bandhana (II., 7-12). Sa.'s Prose-sentences alluded to in the note to v. 41, are as follows:
 ಸಂಯವಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | ಸರಸಿಜಿ | ಲರು | ಇದು ದೀವಾಳಂ|| ಅಜವಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | ಸಂಕಜ | ಚಿಕರ | ಇದು ಭಗಂ|| ವ್ಯಧವಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | ಧರಾಧರ | ಮರಾರ | ಇದು ಸಫಯಸಗಂ| ತುರಂಗವಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | ಮತ್ತು ಪರ್ವತೋರ್ಲಾಳನ | ಲಿತ್ತು ಜರಾಜಾನಿ | ಇದು ಲಕ್ಷ್ಯಾರಭಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | (ನಾರೈಲ್ಕಿ) | ಕ್ರೋಷಂ ಯಂ | ಶ್ರೀಂದರೆಕಂಡಿ | ಇದು ಅಕಾರಗಂ| ನಾಂದಯ ವೀವಲಿಗಾಜಿಯ| ಅಜವಾಸಕ್ತಿ ಲಕ್ಷ್ಯಂ | ಸ್ವರ್ಪಿಕಾತಾ| ಇದೆ ಮಷ್ಟುರಾಸವೆಂಬಲು | ಇದು ನಾಂದಯ ವೀವಲಿಗಾಜಿಯ|| ಇಂತು ಪಾಸಲಕ್ಷ್ಯಾರ್ಥಿರೆಪವನಾ|| As it appears Sa.'s Bull is wrong. The Kavi Jihvā Bandhana's instances, as to method and name, correspond to those of the text; hero follow the beginnings: Lion ಸರಸಿ; Elephant ಸರಾರಿ; Bull ಬಂದಯ; Monster ಸಾಂಗಾರ; Goat ಪಾರಿಸಂ; Horse ಸರ್ಗ. There is, however, the possibility, though very slight, that Sa.'s scheme of the Elephant is the true pattern for the Bull, and his scheme of the Goat that for the Goat, viz. that the Bindu or the Visarga of the rule, against the Kavi Jihvā Bandhana, refers to the end of the first syllable. 2) Rājaśekhara I., 25. 3) Rājaśekhara I., 29.

35. An instance of the *Bull*. (King, come and see the beautiful garden!)

ಆ ನಂದನಮಂ, ವಿಜೀತ-ಮ
ಯಾನಂದನಮಂ, ಸಿಜಾಂತರಾಖಾತ್ರಿತ-ಲೋ |
ಕಾನಂದನಮಂ, ಶೋಷಿತ
ಮಾ ನಂದನಮಂ ನಿರೀಕ್ಷಿತಾ ಸಚೆ, ಸ್ವಪತೀ! || 46 || ೫ ದು ಶಾಷಾಧಾರಾನು.

36. An instance of the *Monster*. (The Elephant and her young one in the hot season.)

ಬಾಯ್ಯಿಡುತೆಯ್ಯಿದ ಮುಂಜ್ಯಂ
ತಾಯ್ಯಿದಿ ಸಡೆ ನೋದಿ, ಬಾಡಿ, ತಾಪಂ ಮೊದಲಿಂ |
ದೆಯ್ಯಿದಿ ಸೆಗ್ಗಳಿರೆ, ಶೆಗೆದೀಂ
ಕೆಯ್ಯಿದಿದೂದುದೂ ಸೋಪ್ಪ-ಜಲಮಂ ಒಸುಹೀಂ? || 47 || ೬ ದು ಕರಭಾರಾನು.

37. An instance of the *Goat*.

ನೀಂ ನಿಕಿರಂಕೆಯನೀ! ದೇ
ವಾ ನಿಕಿರಣ-ಜನರಿಂಗೆ ಶರಣಾಗೀಗಳ್! |
ಕೇಳಾ, ನಿಕಿರಮಂ ಪರಿಹರಿ
ಸೀ ನಿಕಿರಾಪ-ಪ್ರಸಾದಮಂ, ಕರುಣಾತ್ಮಾ! || 48 || ೭ ದು ಅಜಾರಾನು.

38. An instance of the *Horse*. (The Jasmin buds among the young Mango leaves are like the stars, and the black bees alighting on them like the coming darkness of the evening.)

ಮಲ್ಲಿಗೆ ಹಾ-ಮರದೆಳಿ-ದಳಿ
ರಲ್ಲಿ ಮುಗ್ಗಳ್ತುದುಟಿ, ಮುಗ್ಗಳ್ ಥಿಸೆದವು ಸಂಧಾಯ- |
ಸಲ್ಲಲಿತ-ಶಾರಕಾಳಿಯೋ
ಲಲ್ಲಿ ಇವಾಚಿದಿಗಳಿಂವ. ತಮಮೆನಿಸಿಕುರ್ || 49 || ೮ ದು ಅಕ್ಷಾಧಾರಾನು.

39. Without Alliteration Canarese poetry is worthless.

ಸುತ-ಶಬ್ದಾಲಂಕಾರದೇವಿ
ಇತಿಶಯಮದು ಕನ್ನಡಕ್ಕೆ ಸತತಂ ಪತ್ರಾಸಂ; |
ಕೈ-ಕೈಮೃದ್ದೆಲರ
ಮತದಿಂದದು ತಪ್ಪೆ, ಕಾವ್ಯಮೇಂ ಶೋಭಿಪ್ರಯೇ? || 50 || ೯

1) Rājaśekhara X., 5. 2) Rājaśekhara V., 40. 3) Rājaśekhara II., 41. 4) Re. v. 20, and D., B.

40. The six kinds of alliteration of the *second* class and their names:

1. The *praised* alliteration consists of the consonants (letters) of conjunction (or suitableness, sambandhākshara, yogākshara), as it seems of the consonants which in the first class (verses 42-49) have been assumed to be peculiarly suited to form the alliteration, viz. consonants not only cognate i.e. classified under the same head, but identical, in this case possessing also one and the same vowel (*vinuta prāsa, suprāsa*).
2. The first *peaceful*¹⁾ one consists of the mentioned consonants of conjunction, these having not one and the same vowel (*śānta pūrvā prāsa, śānta prāsa*).
3. The second peaceful one or *that of classified consonants* consists of consonants that are not the same, but fall under the same head, with vowels according to one's convenience (*varga prāsa*). For another peaceful alliteration that, however, ought not to be imitated, see the note to v. 330.
4. The *proximate* one consists of the unclassified, but proximate consonants *ś, sh, and s*, the vowels falling under no rule (*samipa prāsa*).
5. The *successive* one occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient (*anugata prāsa, annprāsa*; cf. the Sanskrit "vṛitti").
6. The *final* one happens when an alliteration is put also at the end of each quarter or line (*pāda*), this alliteration being not the same as the initial one (*anta prāsa*).

॒ एनुत्-प्रासू शांतैर्
 पन्तं वग्नेऽप्यदितं समीप-गतं मु ।
 त्रनु-गतमुत्-गतं सं
 जनितं विभव्वैक्तेर्लिङ्दिवंताच्च तेऽम् ॥ ५१ ॥

41. An instance of the *praised* alliteration or of No. 1. Mātrō = Mora; see, previously, the note to A., p. 7.

॒ मनैग्नदु बक्षमैंदान्
 अर्णैक-विध-वस्तु-वाहनंगैनैर्नैदिं ।
 बने पनरिसि, कुळैदै०.
 जनैर्नैंतैके क्षेदु पैर्वैदनै०? पैर्वै०! ॥ ५२ ॥ ३) इम विश्वत्प्रासून् ॥

1) "Peaceful" means to say that, though there be no uniformity, there is harmony.

2) Re. v. 22, B., D. 3) Re. 23, B., D. See the beginning of the next verse which expressly states that this verse forms an instance of the *vinuta prāsa*.

ಯಂಬುದು ವಿನುತೆ-ಪ್ರಾಸು;
 ಸುಂಬಂಧಾಕ್ಷರದೋಳೆಲ್ಲ ಮಾತ್ರೆಗಳು ತ |
 ಶ್ಲೀಂಬಾಗೆ ಚೆರಸಿ, ಶೋಭಾ
 ಡಂಬರಮು ಪಡೆಗುಮುಚಿತೆ-ಕಾವ್ಯೇತ್ತಿಗಳೆಲ್ಲ. || 53 ||¹⁾

42. Definition of the first *peaceful* alliteration or of No. 2, pointing out the distinction between this and No. 1. In No. 2. the letters are *yegâksharas*, but the vowels no *okasvaras*.

ಚೆರಸಿರೆ ಮುಂದು ಯೋಗಾ
 ಕ್ಷರಂಗಳೇಕ-ಸ್ತರಂಗಳೀಂ, ಸುಪ್ರಾಸು |
 ನೆರದು,—ವಿಪಯಾಂಸ-ಕ್ರಮ
 ಮಿರೆ, ಸತತಂ ಶಾಂತ-ಪ್ರಾರ್ಥಮಕ್ಕುಂ ಪ್ರಾಸು. || 54 ||²⁾

43. Definition of the second peaceful alliteration, that of *classified consonants*, or of No. 3.

ಶಾಂತ-ಪ್ರಾಸದ ಭೇದಮು
 ದಿಂತಕ್ಕುಂ; ವರ್ಗದಕ್ಕರಂಗಳ್ ನಾಲ್ಕುಂ |
 ಶಾಂತಮಿರೆ, ಹೇಳ್ ತಾಣದೋ
 ಳಂತಕ್ಕುಂ ಪ್ರಾತ್ತಿನೋತ್ತ-ವರ್ಗ-ಪ್ರಾಸು. || 55 ||³⁾

44. An instance of No. 3.

ಸರ್ಕಲ-ಜನ-ವಿಸುತ್ತಸಂ, ಶತ
 ಮಖ-ಸದೃಶ-ವಿಶಾಲ-ವಿವಿಧ-ವಿಭವೋದಯಸಂ, |
 ಸುಗುಣ-ಗ್ರಣ-ಯುತಸಸರಿ-ಬಲ-
 ವಫುಟಸಸಂ ಕಂಡನಣವನಾ ರಾಘವಸಂ. || 56 ||⁴⁾ ಇದು ವರ್ಗಪಾಠಸಂ.

45. Definition of the *proximate* alliteration or of No. 4.

ಇದು ಸದ್ಗುರ್-ಪ್ರಾಸ
 ಕ್ಷುದಾಹ್ರತಂ. ಕುಜೀತ ಶ-ಮ-ಸ-ವರ್ಣ-ತ್ರಯಮು |
 ವಿದಿತ-ಪ್ರಾಸ-ವಿಯುಕ್ತ
 ಸ್ವದದೋಳ್ ನಿಲೆ ಹೇಳೆನ್ನಿಡಮು ಸಮಿಾಪ-ಪ್ರಾಸು. || 57 ||⁵⁾

1) Re. v. 24, B., D.

2) Re. v. 25, B., D.

3) Re. v. 26, B., D.

4) Only in D., B.

5) Re. 27, D., B.

46. An instance of No. 4.

ಶಶಧರ-ಸಿಂಬಾನಸೆಯಂ,
ರುಷಕೇತನ ಪರಾತೆಯಂ, ಸರೋಜಾಂಬಕೆಯಂ, |
ಒಸ-ವಿಶದ-ವಹೀಯಂ ಕಂ
ಡೊಸೆದಂ ಬಸದೊಳಗಿ ಬಸಕ-ತನುಜಿಯನ್ನಣಂ. || 58 || ಇದು ಸಮಾಪಣಿಸಂ.

47. Definition of the successive alliteration or of No. 5.

ಎಂದಿಂತು ಸಮಿಂಬ-ಪಲ್ಲ
ಸಂ ದಶೀತಮಾಯ್ಯ. ಮತ್ತನುಪಲ್ಲಸಮುಮಂ |
ಸಂದಿಗಿದೆಂತೆಯಕ್ಕರೆಹೊಂ
ದೊಂದಾಸೊಳಳವದೆಯುಸುದೊಡನುಗತಮಕ್ಕುಂ. || 59 ||²⁾

48. An instance of No. 5.

ಜನ-ವಿನುತನನಪುನನುಪಮ
ನನುನಯ-ಪರಸರಸರಿಸಿಸು ನೆನೆನೆನೆಯು, ಮನೇಂ |
ಜನಿತ-ಮುಂದನನಿಲ-ತನಯನ
ನನ್ನತ-ಪಚನ-ರಚನನಂತಿರೆನೆ ನುಡಿದನವಂ. || 60 ||³⁾ ಇದು ಅಸುಗತಪಣಿಸಂ.

49. Definition of the final alliteration or of No. 6.

ಇಂತಿದನುಪಲ್ಲಸಂ. ಪಾ
ದಾಂತದೊಳಿಂದಾಪುದಾನಸುಬ್ರಿಹ್ಯಕ್ಕರಮಂ |
ಮುಂತಣ ಪಾದಾಂತಂಗಳೊ
ಳಂ ತಡೆಯದೆ ಹೇಳೊಂದಂ ತದಂತ-ಪಲ್ಲಸಂ. || 61 ||⁴⁾

50. An instance of No. 6. See v. 226; 234; 257 seq.; 272 seq.

ಅತಿ-ವಿಶದ-ಯಕ್ಕೋಂ- ವೃತ್ತಂ,
ನತ-ಸಕಲಾರಾತಿ-ಒಸ-ವಿತಾನಂ, ಮತ್ತಂ |
ವಿತತ-ಶ್ರೀ-ಸಂಪತ್ತಂ,
ತತಮಬ-ಸದ್ಯಾಸುಭಾವ-ವಿಘವಂ-ಚತ್ತಂ. || 62 ||⁵⁾ ಇದು ಅಂತಪಣಿಸಂ.

51. The four kinds of alliteration of the third class, occurring along with the ten simple alliterations (prâsa) and the successive (anuprâsa) and final one (antaprâsa).

1) Only in D., B. 2) Re. 28, D., B. 3) Re. 29, D., B. 4) Re. 30, D., B. 5) D., B.

पत्रासानुपत्रासांते-
 पत्रासंगच्च मुरुप्ता॒ इवतिशयंगच्च॑. मुक्ते॒० ।
 पत्रासाभासं वराचिं;
 भासुर-कंजवायताकृ॒, कै॒च्च॑, अदनेलौरेव॑. || 63 ||¹⁾

Alliterations

1. in which, instead of only one, two letters (2nd and 3rd) are made to rhyme (dviprâsa, according to the Kavi Jihvâ Bandhana: dvivarña prâsa);
2. which take place twice (or oftener) within a quarter, viz. near the beginning and midst (or at other places) of it (dvandva prâsa);²⁾
3. in which three letters (2nd, 3rd and 4th) are made to rhyme (triprâsa or trivarpa prâsa);
4. which, in the same shape, occur at the end and at the beginning of each quarter (antâdiprâsa).

द्वि-पत्रासं, सुभगं द्वृ०
 द्वृ-पत्रासं, काव्य-रेचनेगुच्छितमेसिप्प॑ ।
 त्रि-पत्रासं, सलैयंता॑
 दि-पत्रासं, चै॒उ॑ नालृ॒ तेजिनागिकृ०. || 64 ||³⁾

52. An instance of the Dviprâsa or No. 1.

अरसरैलै नी० नरसर
 नरसि॑ मै॒उ॑पै॒ला॒दु॒ति॒प॑ नि॒निद॑ गु॒ण॑व॑? ।
 अरसर॑ नरसव॑ बूलै॑?
 नरसवनादरसरलू॒दवरैल॑, मृ॒गै॑! || 65 ||⁴⁾ इद॑ द्विप्रास॑न॒.

53. An instance of the Ādyanta Prâsa or No. 4.

विमुलर॑ मृ॒क्ते॒०, विमुल॑,
 विमुल॑-विनश्च-मु॒क्ति॑, विमुलैल॑ति॑-विमुल॑, ।
 विमुल॑-सृ॒ज॑य॒द॑ विमुल॑,
 विमुल॑-रु॒चि॑-म॒य॑०, निर॑ंतरकृ॒० विमुल॑. || 66 || इद॑ अद्य॑ंतप्रास॑न॒.

11. A short Survey of the subjects to come.

54. According to Nâgavarma's opinion there are 3½ mother-languages (Samskrîta, Prâkrtî, Apabhramîsha and Pâisâcîka) and 56 daughter-languages (Dravîda, Andhra, Karnâtaka,

1) Re. 31, D., B. Instead of वा॒क्तु॑० Re. and D. have म॒क्तु॑०, B. has व॒क्तु॒॑०; वा॒क्तु॑०, i. e. new form too, is a guess.

2) This kind may be called "co-ordinate alliteration." Cf. Lalita (v. 217), Krauñca pada (v. 221), Vanalaté (v. 226), the Mâlâyittas (vs. 233, 234), the Raghaîs (v. 254 seq.), and the Akkariké (v. 308). 3) Re. 32, D., B. 4) D., B., Kavi Jihvâ Bandhana II., 20.

etc.) in India. In each of these languages occur the Vṛittas (turns, forms or specimens) of the akṣara gaṇa čandas, i. e. metres with a fixed scheme of the 8 Syllable-feet (akṣara gaṇa). This Akṣara gaṇa Čandas (v. 71 seq.) falls under three heads, viz.

1. Sama vṛittas, i. e. metres the four lines or quarters (pāda, pada, čarāṇa) of which have the same gaṇas in the same places, their vedic types (čandas) being 26;
2. Ardha sama vṛittas, i. e. metres in which such is the case only in half the number of lines (1 and 3, 2 and 4 being equal);
3. Vishama vṛittas, i. e. metres in which, though each line is composed of the Syllable-feet, all lines, more or less, differ from each other.

Besides there are the Mātrā Čandas' (v. 250 seq.), i. e. metres that are to contain a certain number of Moras (a Mora being the quantity of a short syllable) in each line, and, at the same time, some syllables bearing a fixed form.

Further there are the Mātrā gaṇa Čandas' (v. 254 seq.), i. e. metres which, also when consisting of feet that, in form, are equal to the Syllable-feet, do not require that the same forms of feet recur at the same places, but in which the feet, throughout or in certain places, contain the same number of Moras (mātrā). The mātrā gaṇas (Mora feet) often show forms that are not found among the eight Syllable-feet. The two classes of Mora metres form the so-called Jāti metras, i. e. metres peculiar to the Bhāshā jātis, the daughter-languages.

ವಚನಂ

ಅದೆಂತೆಂದೊಡೆ ಸಂಸ್ಕಾರ ಪ್ರಾತಿಕಾರ್ಯದಲ್ಲಿ ವರ್ಣಿತಾಚಿಕವೆಂಬ ಮೂಲಜ್ಞ
ವರೇ¹⁾ ಭಾಷೆಗಳೋಳ್ಳುವ ಪ್ರತಿಪ್ರಾಯ ದ್ರವಿಡಾಂಧ್ರ-ಕರ್ನಾಟಕಾದಿ-ಮಹಾರಾಜ್ಯತ್-ಸ
ವರ್ಣ-ವಿಷಯ²⁾-ಭಾಷಾ-ಜಾತಿಗಳಕ್ಕುಂ. ಅಲ್ಲಿ ಸಮಮಧನಮಂ ವಿಷಮವೆಂದು

1) Only Rc. reads ಜತುರ್ ಭಾಷೆ. 2) Great arbitrariness is shown in enumerating the ಶಾಪಾಂಶಾಸಾದ vishayas (56 countries); complete enumerations are also seldom to be met with in Canarese; generally books mention some above forty, and then conclude with ವೀಲದಲಾದ (etc.). Here follows the list of the commentary of L, alphabetically arranged by the Ed.: ಅಂಗ, ಅಂಧ್ರ, ಆಯಿ, ಬರಾಪಾದ, ಬರ್ತ (ಬರ್ತರ ದೇರ), ಕರ್ನಾಟ, ಕಳಂಗ, ಕಾಂಬೀಜ, ಕಾಶ್ಮೀರ, ಕಾಳ, ಕುಂತಳ, ಕುಕುರ, ಕರ್ಂಗ, ಕೇರಳ, ಕೇಂಕರ್ಲ, ಕೇಂಗನ್ (ಕೇಂಗ್), ಕೇರರ (ಮಹಾಕೇರವ), ಕೇಲ್ಲಾಳ, ಗಾಂಧಾರ, ಗುಜರ, ಗೋಳ, ಫೋರನುಖ, ತೋಳ, ತೇನಿನ ತರುಷ್ಯ, ತುಳವ, ತೆಲುಗ್ (ತೆಲುಂಗ್). ದ್ವಾರಿನ (ದ್ವಾರ), ನೇವಾಳ, ಪ್ರಾತಿವಕ್, ವಾಂಚಾಳ, ವಾಂಡ್ಯ, ವಾರಿಜಾತ್ರಕ, ಬಂಗಾಳ, ಬಬರ, ಬಾಂಡ್ಲಿಕ, ಬೆಳವ, ಭೀಳಿಟ, ಮಗಧ, ಮಘ್ಯ, ಮಲಯ (ಮಲೆಯ), ಮಲೆಯಾಳ, ಮಹಾರಾಷ್ಟ್ರ, ಮಾರವ, ಮಾಳನ, ಲಂಬಕರ್ನ, ಲಾಳ, ಲಾಭುಕ, ವಂಗ, ಸಿಂಗಳ (ಸಿಂಹಳ), ಸಿಂಧು (ಸ್ವೀಂಥು), ಸಿಂಹಾಸ್ತ (ಸಿಂಹ್ಯಾಸ್ತ). ಸಂಕರ, ಸ್ತ್ರೀರೀ, ಹಂ ವಿರಾ, ತೈಃ.—In other enumerations for some of the countries are substituted the following: ಅಮರಕ, ಕಂಡೀಜ, ಕರಾಳ, ಕಿರಾತ, ಕರು, ಕೇಂಡನ್, ಕೇಂಗಲ, ಕಾಶಾರದ, ಲಿಂಗರ, ತ್ಯಾಗ್ರಿ, ಬೀರಿ, ಜಾಲಾಂಧ್ರ, ತುರುಕಾಣ್ಯ, ಲಿಗರ್, ರ್ಯಾಗ್ರಿ, ನಿಸಾರ, ಹಾಟ್ಲಾಲ, ಬರಮ, ಬಂಡ್ಲಾಳ, ಬೆಳರಿಟ, ಮಘ್ಯಾ ಮಾಟ, ಮುರು, ಮೈಳಿಂಧ್ಯ, ಯಾವನ, ವರಾಳ, ವಾಡಾಲ, ವಿದಭ್ರ, ಇರಾನೀನ, ಸೋರಾಪ್ರ, ಸೋರಿರ, ದುಣ, ತ್ಯಾಡಯ. A Tamija list is as follows (Rottler s. v. ದೇರ): ಅಂಗ, ಅರ್ಬಾಳ, ಅನಂತಿ, ಅಂಧ್ರ, ಲಾಟ, ಬಾಂಡ್ಲಿ, ಕರುಷ, ಕಳಂಗ, ಕಾಳಿ, ಕಂನಾಡ, ಕಾಷ, ಕಾಶ್ಮೀರ, ಗಾಂಧಾರ, ಕಾಂಬೀಜ, ಕಿರಾತ, ಕರುಗು, ಕರುಗ, ಕುಂತಳ, ಗಾಂಧರ, ಕೇರಳ, ಕೇಂಕರ್ಲ, ಕೇಂಕ್ಲಿ, ಕೇಂಸಲ, ಕರ್ಕ, ಸೋರಿರ, ಕಾಲ್ಯ, ಸಿಂಗಳ, ಸಿಂಧು, ತೇನಿನ, ಇರಾನೀನ, ತೇಂಗಲ, ತೇಂಗ್ಲಿ, ತೇಂಸಲ, ಪ್ರಾತಿವ, ಮಗಧ, ಮಘ್ಯ, ಮಾರವ, ಮಾಳನ, ಯಾವನ, ಯಾರ್ಥಾಲ, ವಂಗ, ಬಂಗಾರ, ವಿದಭ್ರ.

వైశ్లేం మాసు తేజసక్షు. అల్లి లక్షే (లుక్, లుక్), అత్మక్షే, మధ్యమే, ప్రతిష్టే, సుప్రతిష్టే, గాయత్రీ, లష్ణిక్షో, అనమ్యాభిభో, ప్రాయతి, పంక్తి, త్రిమ్యాభిభో, జగతి, అతిజగతి, శక్తారి, అతిశక్తారి, అష్టి, అత్మష్టి, ధృతి, అతిధృతి, క్రతి, ప్రక్రతి, ఆక్రతి, విక్రతి, సంక్రతి, అతిక్రతి, లుక్కుతి ఎందు, ఇవిత్తుఊ భూచంగ శేక్కం. || 67 ||

55. Besides (the Vṛittas, beginning with the Uktē type and ending in the Utkṛiti type) there are the Mālāvṛittas (vs. 232-234), the Dandaka (v. 231, and the Ardhasama and Viśama Vṛittas, vs. 235-249). (Then follow) the Raghātēs (v. 254 seq.), the Mātrārāyēs (v. 289 seq.), the Tripadi (v. 299), the Catushpadi (v. 309), the Shaṭpadi (vs. 313-338), the Aṣṭapadi (v. 277 seq.), the Gaṇanīyama Kanda (vs. 284-288), the Saṅkhāvṛitta (?), the Tālavṛitta (? cf. vs. 254, 274, 279, 280) and other Jātis, viz., (v. 68), the Akkaras (v. 302 seq., the Caupadi=the Catushpadi), the Gitikē (v. 312), the Elē (v. 307, the Tivadi=the Tripadi), the Utsāha (v. 339, the Shaṭpadis), the Akkarikō (v. 308), the Chandovatamsa (v. 310).

ಅವಣಿಂ (ಎಂದೂಡೆ ಇವರುತ್ತಾರ್ಥಿಯ ಭಂದಂಗಳಿಂ) ಪೂರ್ಣಗೆ ಪುಟ್ಟುವ ಮಾಲಾವುತ್ತೆ-ದಂಡಕಂಗಳು] - ರಘುಟೆ (ರಾಜೇ) - ಮಾಲತ್ರಾಯಾ - ತ್ರಿಪದಿ-ಚತುಪ್ಪದಿ-ಪಟ್ಟದಿ-ಅಪ್ಪಪದಿ-ಗರಣಸಿಯಮಹಂದ - ಶಂಖಾವುತ್ತೆ - ತಾಳವುತ್ತೆ - ಅದಿ - ಜಾತಿಗಳು [ಶಂ]ಶಂಟು^೨], ಅವಾವುವೆಂದೂಡೆ

ಕೆಂದಂ

ಮದನವತ್ತಿ, ಅಕ್ಕರಂ ಚೋ
ಪದಿ ಗೈತಿಕಯೇಳೆ ತಿವದಿಯುತ್ತಾಹು ಪ |

1) In all the MSS. 2) Instead of శ్రీసగ్గ పుట్టవ సా. has only శ్రీసగ్గ; Re., D., B. have శ్రీసగ్గ (cf. v. 235) Ra. and H. read: అపచిం శ్రీ... మాళవృత్త-చదక్క-రసభ-వగల్తాగునియ మస్తంధకామ (skandhaka=kanda)-జాతిగాశ్రూపం. అపచిం శ్రీసగ్గ మస్తం కణాపచ్చ-అంప్రూ-దువిడ-వాటబ-లాభ-మాళవ్-గోళ-గుజర-కళం-అంగ-వంగ-శేత్రశ-బాహ్యక-మగధ-పీరి- వాటాల-వాంచాల-వీరి-తాలవాడ-వీర-భాసెసభిష్ఠ పుట్టవవైమ్మం సవరివిషయభాషాజాతిగాశ్రూపం. అవాన వేండి, and then v. 68. An observation is to be made here, viz. that regarding these last prose-lines an important difference occurs in the MSS.; M. and Sb. after 66 read only: "అపచిం శ్రీ ఆగె పుట్టవ అవీంటెండిచె", and then all at once introduced v. 68. This reading, though deficient (as e. g. it does not include all the Jāti Chandas'), essentially alters the classification, so that the Mālavṛitta and Dandaka that belong to the Sama Vṛittas, the Ardha Sama Vṛittas, and Vi-shama Vṛittas do not come under the head of the Jātis, as they, in fact, ought not to do. For the true Jātis are those metres that are formed of Mātrā gapas. See W. p. 289: మస్తం మస్తం రసఖ్యాతం జాతిర మాత్రా-క్రూతా భవేత్ | The syllables in square brackets are proffered by us for correction.

ಈದಿಯಕ್ಕರಿಕೆ ಕರಂ ಚಿ
ಲ್ಲೊದವಿದ ಭಾದೇ ಎವತೆನಸಮ್ಮಾದಕಾಳ್ಜೀ! || 68 ||

56. The author is going first to impart knowledge regarding each of the 26 normal forms (Jāti) of the Sama Vṛittas, from Uktē to Utkṛiti, in a two-fold manner (as the rules concern Samiskṛita as well as Prākṛita).

ಒಂದೆನಂದು ಜಾತಿಗಿಂಮಣಿ
ಯಿಂದಂ, ತಾನ್ ಉಕ್ತೇಯಾದಿಯಾಗಿರೆ, ಸಂಪೂರ್ಣ |
ಇಂಫೆಂದು-ಮುಶಿ, ತಿಳಿಯ ಹೇಳೆಂ,
ಸುಮತ್ತು ತಿಯೆಯ್ಯಾಪಿನೆಗಮಿಂತೀ ಕ್ರಮಾಂ. || 69 ||

57. He says that his first instruction will concern the metres common to the two great divisions of languages (the Samiskṛita and Prākṛita), it thus being given concerning the languages etc. of all the countries. (Cf. vs. 281, 296.)

ಇಂತಣುಪಿದಭಯು-ಭಾಪೆನೋ
ಳಂ, ತೊಡರದೆ, ಸರ್ವ-ಪಿಪಯು-ಭಾಪಾದಿಗಳಿಂ, |
ಮುಂ-ತಿಳುಪಿದಪೆಂ ಸಿನಗಾನ್,
ಅಂತರಿಸದೆ. ಕೇಳಿ ಇದಂ, ಪಯೋಂ-ರುಹ-ವದನೇ! || 70 ||

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಸುರಾಸುರೀಂದ್ರ-ಮುನಿಂದ್ರ-ಮಂಕಟ-ಘಟಿತ-ಶ್ರೀಮದ್-ಭಗವದ
ರ್ವ-ಪರಮೇಶ್ವರ-ಪಾದಾರವಿಂದ-ದ್ವಾಂದ್ರ-ಮಕರಂದ-ಮತ್ತ-ಮಧುಕರಾಯವಾಸ-ವಿಬುಧ-
ಭಸ-ಮನಸ-ಪದ್ಮಿ-ರಾಜಪಂಸ-ನಾಗವಮರ್ವ-ವಿರಚಿತ-ಭಂದೋಂಬುರಾಶಿಯೋ ನೆಗ್ಗೆ ಸಂ
ಭಾಧಿಕಾರಂ ಪ್ರಥಮಾಶ್ವಾಸಂ.

1) II., Ra., Re., Sb., M., D., B. Regarding the Vṛittas (i. e. Mātrā Vṛittas) that appear among the true Canarese Jātis, verses 276, 308 and 309 can be pointed at. 2) Re. 34, M., Sb., D., B., Ra., II. 3) Re. 35, M., etc.; not in Ra., II. After this verse, in M. and Sb., there is: ಕರಾರೆಂಕಾಂ ಶ್ರುತ್ಯವರ್ತಿತಭಾಸೆಗಳೆಂತೆ ಶಂಕೃಪವೆಂತೆಂದೆಂದೆ, whereupon follow 3 verses regarding the Shaṭpadī, 4 verses regarding the Kanda, and 1 verse regarding the Anuṣṭubh (śloka), all of which are out of place here, as they are repeated at the places where these metres are separately treated of.

II. CHAPTER: THE SAMA VRITTAS

ಸಮವೃತ್ತವಿವರಣಮೆಂಬ ದೀತೀಯಾಶ್ವಾಸಂ

58. The instruction regarding the Sama Vṛittas begins; the verses that contain the rules (pada), being at the same time the instances.

ಕಂದಂ

ಶ್ರೀಪದಮಂ ಸಮವೃತ್ತಃ-ಸಿ
ರಾಹಣ-ಸಮಯದೋಳಿ ತಂದು, ಪದನಿಟ್ಟೇಸಿದಂ; |
ಚಾಪಳ-ಲೋಚನೆ, ಒರಳಾ
ಭಾಪದೋಳೇ? ಕೇಳಿ, ಕೇಳದಿ, ಸಿನಗಭ್ಯಾದಯಂ! || 71 ||¹⁾

1. **Uktē** (uktī, uktam). In this type (chandas) each quarter (pāda) consists of 1 syllable; by putting short syllables instead of the long ones of the instance, 1 other vṛitta, i.e. ಉ, is possible
ಉಕ್ತೇಯೆಂಬ ಭಂದಸ್ಸನೊಳ್ಳ 1 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ 2 ವೃತ್ತಂಗಳೊಳಗೆ

59. An instance: —, the Sri. (H., Ra. also: ಉ; la li | la li ||).

ಶ್ರೀನೃತಂ
ಶ್ರೀ
ಶಂ |
ಕಾಂ
ಶೇ. || 72 ||²⁾

2. **Atyukte**. In this type each quarter consists of 2 syllables; 4 vṛittas are possible, viz. a Spondee ——; an Iambus ಉ—; a Trochee — ಉ; and a Pyrrhich ಉ—

ಅತ್ಯುಕ್ತೇಯೆಂಬ ಭಂದಸ್ಸನೊಳ್ಳ 2 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ + ವೃತ್ತಂಗಳೊಳಗೆ

60. An instance: ——, the Geya.

ಗೇಯವೃತ್ತಂ
ಶ್ರೀಯಂ
ದೇಯಂ |

1) H., Ra., Re., Sb., M., D., B. 2) The vṛitta names are stated separately only in Re.

ಪೇಂಯಂ

ಗೇಂಯಂ.

|| 73 ||

61. A second instance: $\text{u} -$, the Diganta.

ದಿಗಂತವ್ಯತ್ಯಂ

ಅಗೋ

ಪಗಂ |

ದಿಗಂ

ತಗಂ.

|| 74¹⁾ ||

3. Madhyamē. Quarters of 3 syllables; 8 vṛittas possible, viz.

$\text{u} \text{u} -$; $- \text{u} -$; $- \text{u} -$; $\text{u} \text{u} \text{u}$; $- \text{u} \text{u}$; $- - \text{u}$; $\text{u} - -$; $\text{u} - \text{u}$. These form the eight ganas mentioned in the first chapter, v. 31 seq.

ಮುಧ್ಯಮೆಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 3 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 8 ವ್ಯತ್ಯಂಗಳೊಳಗೆ

62. An instance: $\text{u} \text{u} -$ (wind), the Pravara.

ಪ್ರವರಂ

ಪವನೋ

ದ್ವಿವದಿಂ |

ಪ್ರವರಂ,

ಪ್ರವರೇ!

|| 75 ||

63. Another instance: $- - -$ (earth), the Syāmāṅga.

ಶಾಮಾಂಗಂ

ಭೂಮಿ-ಪ್ರೋ

ದ್ವಾಮಂ, ಕೇಳ್ಳ, |

ಶಾಮಾಂಗೀ,

ಶಾಮಾಂಗಂ.

|| 76 ||

1) H. has also:—, the Garva; and: $\text{u} \text{u}$, the Harivara.

64. A third instance: —○— (fire), the Pâvana.

ಪಾನ್‌

ପାବକେଳେ
ଦାବଦିଂ,
ଶ୍ରୀଚନ୍ଦ୍ର,
ପାବନ.

|| 77 ||

65. A fourth instance: ☰ ☰ ☰ (heaven), the Paramē.

१८४

ಸುರರ
ನೆರವಿ |
ನೆರೆಯೆ,
ಪರಮೆ.

|| 78 ||

4. Pratishṭhe Quarters of 4 syllables; two times the eight ganas i.e. 16 vṛittas are possible²⁾

ಪ್ರತಿಷ್ಠೆಯಂಬ ಭಂದಸ್ವನೊಳ 4 ಅಕ್ಟೋಬರ್ ೨೦೧೮ ವರ್ಷದಲ್ಲಿ ಪ್ರಾರಂಭಗೊಳಿಸಿದೆ.

66. First instance: — v — | —, the Devaramya.

ದೇವರಮ್ಯಂ

ಗಲಗ | ಗಂ (ಅಗ್ನಿಯೂ ಗುರುವೂ)

|| 79 ||

1) Ra., H. also: ——, the Ratānta. 2) Instead of the verses of the MSS. (all of which contain, if required, nothing but a dry enumeration of the gaṇas of the concluding long and short syllables, and of the names, together with some epithets for Nāgavarma's wife) only the names and the *rules* (not forms) in letters have been given under this heading. This method, to some extent, will be followed also further on. It is, in fact, Pīṅgala's own method; similarly Rb., in the first line, generally adduces the letters and names, and then a praise; sometimes this method appears also in the other MSS. It may be added here that the true readings of the verses containing the rules are lost in some indefinable measure, as would appear especially from Rb., wherein the verses have their own, quite peculiar wording, and show a strong Jaina tendency. The Janodaya, for instance, appears in Rb. as follows: ରାତ୍ର-କ୍ଷମେ
ଦୟା | ସୁମାରିଂ, ଜୀବେରା. || Rb. contains also less instances.

67. Second instance: — ॥ —, the Saundara.

ಸೌಂದರಂ

ಗುಲು | ಗಂ (ಜಂಪ್ತನೂ ಸುರುವೂ)

|| 80 ||

68. Third instance: ಉ — ಉ | —, the Janodaya.

ಜನೋಡಯಂ

ಲಗಲು | ಗಂ (ಸೂರ್ಯನೂ ಸುರುವೂ)

|| 81 ||

69. Fourth instance: ಉಉ — | —, the Mriganetra.¹⁾

ಮೃಗನೇತ್ರಂ

ಲಲಗ | ಗಂ (ಲಘುಯುಗ್ಂಪೂ ಸುರುಯುಗ್ಂಪೂ)

|| 82 ||

70. Fifth instance: ಉ ಉ ಉ | ಉ, the Surataru.

ಸುರತರು

ಲಲಲ | ಲಂ (ಸ್ವರ್ಗನೂ ಲಘುವೂ)

|| 83 ||

71. Sixth instance: — — ಉ | —, the Kāmodbhava.

ಕಾಮೋಧವಂ

ಗಗಲ | ಗಂ (ವೇಗ್ಯಂಮವೂ ಸುರುವೂ)

|| 84²⁾ ||

72. Seventh instance: — — — | —, the Prema.

ಪ್ರೇಮಂ

ಗಗಗ | ಗಂ (ಭಾವಿಯೂ ಸುರುವೂ)

|| 85³⁾ ||

1) M. calls it Mridunetra. 2) In M. and Sb; Ra., II. call it Kāmāṅga. 3) Only in Re. The MS. called Rb. begins all at once with Pratishṭhē, and its only instance for it is the Janodaya.

5. Supratishthē. Quarters of 5 syllables; four times eight i.e. 32 vr̄ittas possible

సుప్రతిష్ఠేయెంబ భండస్మినోళ ५ అక్షరం వాదమాగి పుట్టున 32 వృత్తంగళోళగే

73. First instance: — u — | u —, the Nandaka.

నందకం

బుదు వర్ణ్ణలేంఱ
నిందోడం ల-గు, |
సౌందరాంగి, కేళ,
సంద నందకం.

|| 86 ||

74. Second instance: — o u | — —, the Kāñčanamālō.

కాంజనవాలే

మింజువ చంద్రుం
గంజెయ రుద్రుర్ |
సంజిసే, వృత్తం
కాంజనవాలే.

|| 87¹⁾ ||

75. Third instance: — — u | u —, the Tilaka.

తిలకం

వ్యూహుం, హరియిం
దే వారహరం |
తామాగే, సతీ,
నాముం తిలకం.

|| 88²⁾ ||

76. Fourth instance: u — u | — —, the Nanda.

నందం

దిసేశనింద
త్త సీలకంఠర్,

1) రుద్ర అంచరే త్రియంబక, అంచరే గురు. See v. 29. 2) హరి అందరే మురాంతక, అంచరే లఘు; వారహర అందరే గురు. See v. 29.

ತನೂದರೇ, ನಿ
ಲ್ಕು, ಸೂದಮುಕ್ಕು.

|| 89 ||

77. Fifth instance: ೦೦೦ | ೦—, the Sarasiruha.

ಸರಸಿರುಹಂ
ಬರೆ ನ-ಲ-ಗಂ,
ಸರಸಿರುಹಂ, |
ವರವರನಾ,
ಪರಮ-ಚಿನಾ!

|| 90 ||

78. Sixth instance: —೦೦ | ೦—, the Prema.

ಪ್ರೇಮಂ
ಸೋಮ-ಹರಿಯುಂ
ಕಾಮಹರನಂ |
ತಾಮಿರೆ, ಪೆಸರ್
ಪ್ರೇಮಮಬಲೇ!

|| 91¹⁾ ||

6. Gâyatri. Quarters of 6 syllables; eight times eight
i. e. 64 vrittis are possible

ಗಾಯತ್ರಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 6 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪ್ರಾಟ್ಯವ 64 ವೃತ್ತಂಗಳೊಳಗೆ

79. First instance: —೦— | ೦——, the Sâlini.

ಶಾಲಿನಿ
ಜ್ಞಾಲೆ ತೋಯಮೇಷ್ಠಂ
ದೊಳಿವೆತೆಗ್ಗಡಕ್ಕುಂ |
ನೀಲ-ಕುಂತಳೇ, ಕೇಳಾ,
ಶಾಲಿನೀ-ಪಿತಾನಂ.

|| 92 ||

1) Of these six instances only 2, 3 and 5 are in Rb.; 5 gives Rb.'s reading.

80. Second instance: $\textcircumflex \textcircumflex \textcircumflex | \textcircumflex \textcircumflex \textcircumflex$, the *Udātta*.

ಉದಾತ್ತಂ

ನ-ಯ-ಗಣಾದಿಂದಂ
ನಿಯತಪಿಂದಕ್ಕುಂ, |
ಶ್ರೀಯ-ಲಲನೇ, ಕೇಳ,
ನಯವಿನಾದಾತ್ತಂ.

|| 93 ||

81. Third instance: $- \textcircumflex \textcircumflex | \textcircumflex - -$, the *Saśikānta*.

ಶರೀಕಾಂತಂ

ಶ್ರೀತಕರ-ತೋಯಮು
ದೋಽತಿಸಿರೆ, ಸೀಲಾ |
ಬಾಜ್-ನಯನೇ, ಕೇಳ,
ಓತು, ಶರೀಕಾಂತಂ.

|| 94 ||

82. Fourth instance: $\textcircumflex - - | \textcircumflex - -$, the *Vicitra*.

ವಿಚಿತ್ರಂ

ಪಯ್ಯೋ-ಯುಗ್ದಾದಂ,
ಪಯ್ಯೋ-ಜಾಂಯತಾಷ್ಟೀ, |
ಪ್ರಯ್ಯೋಗ-ಪ್ರಸಿಧ್ಧಂ,
ಸಿಯುಕ್ತಂ ವಿಚಿತ್ರಂ.

|| 95 ||

83. Fifth instance: $- - \textcircumflex | \textcircumflex - -$, the *Tanumadhye* (or *Tilaka*)

ತನುಮಧ್ಯ (ಶಿಳಕಂ)

ವ್ಯೋಮಾದಿ-ಜಲಾಂತಂ
ತಾಮಾಗೆ, ನಿತಾಂತ- |
ಶ್ರೀಮಾಸಿನಿ, ಸೀಂ ಕೇಳ,
ನಾಮಂ ತನುಮಧ್ಯೇ.

|| 96 ||

84. Sixth instance: ००—|००—, the Kumuda (or Mukula, Mukura).

कुमुदं (मुकुलं, मुकुरं)

असील-द्वितयं
फुन्मेल्लियुमें |
चिन्मेलोंदीरे, कैऽच,
वनीते, कुमुदं. || 97 ||

85. Seventh instance: ——|००—, the Mukuja (or Kumuda).

मुकुलं (कुमुदं)

लव्यग्रुं मुरुतं
पविद्वंद्विलै, |
स्वारद्वृंतदेशं
निवारज्जुं मुकुलं. || 98 ||

86. Eighth instance: ०००|——, the Sulalita.

सुललितं

कुलित-भू-युग्रं
नेलगिदंदक्षुं, |
जलज-पत्तुच्छै,
सुललितं पृथुं. || 99 ||

7. Ushpih. Quarters of 7 syllables; (16×8 i.e.)

128 vṛittas possible

लष्टि कौ ल००८ भूंदृष्टि नौ०८ ७ अक्षरं पादवारि पृष्ठूव १२८ षुक्तूंगकौषंगी

87. First instance: ०००|००—|—, the Sadamala (citra, vičitra).

सदमुलं (क्षित्रं, विक्षित्रं)

त्रिदृश-पवन्मैशरं
पृदिमु सिले पादाम् |

1) Of these eight instances only 4, 5 and 6 occur in Rb.; it, H. and Ra. call 5 the Tilaka, and Rb. calls 6 the Mukula. M.'s and Sb.'s name of 6 is Mukura; Ra.'s, H.'s, D.'s and B.'s Kumuda. 7 appears as Kumuda in M. and Sb.; in Ra., H. there is a blank.

ತದೊಳೆಂ, ವಿದಗ್ರೇ, |
ಸದಮಲ-ವಿತಾನ್. || 100 ||¹⁾

88. Second instance : — ಊ { — ಊ | — , the *Amaṇa* (*Kamala* in M.).

ಅಮಳಂ (ಕಮಲಂ)
ಇಂದು-ಯುಗಂಗಳ ಮುಂ
ದಿಂದುಧರಂ ಒರೆ ತಾ |
ನೆಂದುಮಿದಕ್ಕ ಪೆಸರ್,
ಸೈಂದರಿ, ಕೇಳ್, ಅಮಳಂ. || 101 ||

89. Third instance : — ಊ | — ಊ | — , the *Virāma* (*Vinamra* in II.).

ವಿರಾಮಂ
ಶೈತಕರಾಗ್ನಿ-ಚೇತೋ-
ಜಾತ-ಹರಕ್ರಂಧಿದ್ರಂ |
ದೇ, ತೊಡಕೋಪಕೇ, ನಾ
ಮಾತಿಶಯಂ ವಿರಾಮಂ. || 102 ||

90. Fourth instance : — — | — ಊ | — , the *Citra*.

ಚಿತ್ರಂ
ಧಾತ್ರೀ-ಚಂದ್ರೀಂದುಧರಂ
ಸಂತ್ರಾಫ್ರಂ-ಚಿತ್ರ ಗಣಂ |
ಧಾತ್ರೀ-ಪೂಜ್ಯಂ; ಪೆಸರಿಂ
ಚಿತ್ರಂ, ಪಂಕೇಜ-ಮುಖೀ! || 103 ||

91. Fifth instance : — ಊ | ಊ | ಊ | — , the *Vibhūti*. (Three Trochees and a long syllable.) Cf. the 10th instance.

ವಿಭೂತಿ
ತೇಜಮಹಕ್-ಸೀತನಿಂ
ದೊಂಬೆ-ವೆತ್ತು ಬಂದೊಡಂ |

1) M. reads: ಸದಮಲ-ವಿತ್ತುಂ. Rb. begins ಇರೆ ಸ-ಸ-ಗ ಚಿತ್ರಂ | ಸರಸರಂ-ನೇತ್ರಾ; the rest is quite corrupt, but does not contain the name of the metre, so that Rb. calls it *citra*.

ಭೋಜ-ಪತ್ರ-ನೇತ್ರೆ, ಕೋ
ಂ ಜಗದ್-ಹಿಭಾತಿಯಂ!

104

92. Sixth instance: $\text{oo} - | - \text{oo} - | -$, the Sarala.

ಸರಳಂ

ಮರುತಂ ಜಾತವೇದಂ
ದರಸಂ ಕೂಡಿ ಬಂದಂ |
ದರಮಿಂದಾಯತಾಕ್ಷ್ಯ,
ಸರಳಂ ಪ್ರತ್ಯ-ನಾಮಂ.

|| 105 ||

93. Seventh instance: $\text{oo} - | - - \text{oo} | -$, the Komala.

ಕೋಮಳಂ

ಸ-ತ-ಗಂಗಳ್ ಕೂಡೆ ಪ
ದತ್ತಿಂಧಿಂ ಚೆಲ್ಲಾಗಿರಲ್ |
ಸತತಂ, ಮಂಕೇರುಹಾ
ಯತ-ನೇತ್ರೇ, ಕೋಮಳಂ.

|| 106 ¹⁾ ||94. Eighth instance: $\text{ooo} | - \text{oo} - | -$, the Naraga (H., Ra. Saraga).

ನರಗಂ

ನ-ರ-ಗಮೇಂಬ ವಣಿಕೋ
ತ್ತರಮೆ ಪಾದವಾಗು |
ಶ್ರೀರೆ, ಶರಾಂಕ-ಪತ್ರೇ,
ನರಗ-ನಾಮ-ಪತ್ರಂ.

|| 107 ||

95. Ninth instance: $\text{ooo} | \text{ooo} | -$, the Sulabha (or Madhumati). (Three Pyrrhichs and a long syllable.)

ಸುಲಭಂ (ಮಧುಮತಿ)

ನ-ನ-ಭವ-ಯುತದಿಂ,
ವನ-ರುಹ-ವರನೇ, |

1) Other readings are: ಪದ್ಧತಿಯಂ, ಪದ್ಧತಿಯಂ, ಕಂಡೆಸದ್ಧತಿಯಂ.

ನಿನಗಚುಪ್ಪವೆನಾಂ,
ಜನಸುತ್ತಸುಲಭಂ.

|| 108 ||

96. Tenth instance: — ಉ—| ಉ—ಉ|—, the Sunâma. The same as the 5th instance.

ಸುನಾಮಂ
ರ-ಜ-ಗಂ.

|| 109 ||

97. Eleventh instance: — ಉ—|— ಉ—|—, the Hamsamâlî.

ಹಂಸವಾಲೀ
ರ-ರ-ಗಂ.

|| 110 ||

8. Anushîubh. Quarters of 8 syllables; (32×8 i. e.)
256 vrittas possible

ಅಸಮ್ಮಣ್ಣ-ಭಂದಸ್ಸಿನೋಳ 8 ಅಕ್ಷರಂ ಹಾದವಾಗಿ ಪ್ರಬ್ಲವ 256 ಪೃಥಿಂಗಳಿಂದಗೆ

98. First instance: — — | — — | — —, the Vidyunmâlî. (Four Spondees.)

ವಿದ್ಯುನಾಳೀ
ಪಿಂತುವಿರ್-ಯುಗ್ರಂಗಳ್ ಒಕ್ಕಂ,
ಮುಂತೀಶಾನ-ದ್ವಂದ್ವಂ ತೇಲೇಕ್ಕಂ; |
ಸಂತಂ, ಸೀಂ ಕೇಳಂ, ಅಂಭೋಜಾಕ್ಷೀ-
ಕಾಂತೀ, ವಿದ್ಯುನಾಳ್ಲಾ-ಪ್ರತ್ಯಂ.

|| 111 ||

99. Second instance: — ಉ|— ಉ|—, the Citrapada. (Two Dactyls and a Spondee.)

ಚಿತ್ರಪದಂ

ಇಂದು-ಯುಗಂಗಳ್ ಮುಂದು
ಒಂದು ಹರ-ದ್ವಿತೀಯಂಗಳ್, |
ಸಿಂದೊಡೆ, ಚಿತ್ರಪದಂ ನಾ
ಮಂ, ದಳಿತಾಂಬುಜನೇತೀ!

|| 112 ||

1) Rb. calls it Madhumati; its first half is: ಮಧುಮತಿ ಸ-ಸ-ಗಂ | ಮಧುರ-ರುಜ್-ರಸಂ||

2) This is only in M.

3) Also this only in M. Of the eleven instances only 1, 5 and 9 are in Rb.; 2 is not in II., Ra., B.; 9 not in Re., Ra., H.

100. Third instance: —○○|—○|○—, the Māṇavaka.

ಮಾಣವಕಂ

ಕಾಂತೆ, ಶತಿ-ವೈಲ್ಯೋಮು-ಲ-ಗಂ
ಮುಂತಿರೆ, ಸೀಂ ಕೇಳಾ, ಕೇಳದೀ, |
ಭಾರ್ಯಂತಿಯೊಳೇಂ, ಪಿಂಗಳನೆ
ದಂತೆ ಪೆಸರ್ ಮಾಣವಕಂ.

|| 113 ||

101. Fourth instance: ○—○|—○—|○—, the Cirampramāṇika (Pramāṇika). (Four Iambus' i. e. ○—|○—|○—|○—)

ಜಿರಂಪ್ರಮಾಣಿಕಂ (ಜಿವಾಣಿಕಂ)
ಜ-ರ-ಲ-ಗಂ.

|| 114¹⁾ ||

102. Fifth instance: —○—|—○—|—, the Śrītānanda (Śrītānanta, Subhānanta).

ಶೃಂತಾನಂದಂ (ಶೃಂತಾನಂತಂ, ಶುಭಾನಂತಂ)
ರ-ರ-ಗ-ಗಂ.

|| 115²⁾ ||

103. Sixth instance: ○○○|—○—|○—, the Sumālati.

ಸುಮಾಲತಿ
ನ-ರ-ಲ-ಗಂ.

|| 116³⁾ ||

9. Brīhati. Quarters of 9 syllables; (64×8 i. e.)

512 vṛittas possible

ಬೃಹತಿಯೆಂಬ ಫಂಡಸ್ಸಿನೊಳ 9 ಅಕ್ಷರ ವಾದವಾಗಿ ಪ್ರಮ್ಮೆನ 512 ವೃತ್ತಂಗಳೊಳಗೆ

104. First instance: —○○|—○○|—○—, the Utsuka. (Two Daectyls and an Amphimacrus.)

ಉತ್ಸುಕಂ

ಇಂದು-ಯುಗಂಗಳ ಮುಂದೆ ಒಂ
ದೊಂದಿರೆ ವರ್ಣಿ ಪದಾಂತದೊಳಾ, |

1) M. gives two instances, both of different words but of the same feet, calling the one Pramāṇika, the other Cara(?) pramāṇika. H., Ra.'s instance has the name of Pramāṇika; Re.'s, D.'s, B.'s Ciram pramāṇika.

2) M., H., Ra. Śrītānanda; Re., D. Śrītānanta; B. Subhānanta.

3) Only in M. Of the six instances only two, the Māṇavaka and Vidyunmālē, are in Rb., and one that is too corrupt to find out the metre and name.

ಸುಂದರಿ, ಹೆಗಡನಿಪ್ಪದಿಂ
ಸುಂದರಿದುತ್ತುಕ-ನಾಮಕಂ.

|| 117 ||

105. Second instance: —೦— | ೦೦೦ | ೦೦—, the Halamukhi (Halāmukha, Halāyudha).

ಹಲಮುಖಿ (ಹಲಾಮುಖಂ. ಹಲಾಯುಧಂ)

ರಂ-ನ-ಸು ಹಲಮುಖಿಯಿರಲ್,
ಕಿಂನರೇಶ್ವರನೆ ಸಲಿದಾ |
ರಂನ-ಧಾರೆಯಲಿ ಗುಣ-ಸು
ಪಂನ-ಪದ್ಮ-(ಸಿಭ-ನಯನಾ!)

|| 118 ||¹⁾

106. Third instance: —೦೦|೦—೦|೦೦—, the Udaya. (Trochœe, Pyrrhich, Trochœe, Pyrrhich, and a long syllable.)

ಉದಯಂ

ಕೋಕನದವ್ಯೈರಿ-ದಿನಪಂ
ಗಾ ಕಡೆಗೆ ವಾಯು ನಿಲೆ, ಕೇ |
ಇಂ, ಕಮಲ-ಲೋಚನೆ, ಪೆಸರ್
ಬಕ್ಕ-ಮಿರದೆಂದುಮುದಯಂ.

|| 119 ||

107. Fourth instance: —೦— | ೦೦೦ | —೦—, the Bhadraka.

ಭದ್ರಕಂ

ರೌದ್ರವರ್ಣಿ-ಸುರ-ಪಾವಕಂ
ಕೃದ್ರಮಲ್ಲದಿರೆ, ನಾಮದಿಂ |
ಭದ್ರಕಂ, ಸರಸಿಬಾನನೇ,
ಸದ್ಮಂತಂ ಲಯ-ಪದ-ಕ್ರಮಂ.

|| 120 ||²⁾

1) This is Rb.'s reading; that of all the other manuscripts is decidedly wrong, they introducing here the Bhadraka form (4). Rb. says the same as Piṅgala (VI., 9): ಹಲಮುಖಿ? ರಾಳ್ಳನ
(i. e. ರ-ಳ-ಳ) || H., Ra. have Hakāmukhi; Re. Halāmukha; D., B., M. have Halāyudha. Re., D., B. and M. repeat their form of 2 not only as that of 4, but after Bhujagasiṁha also as that of a Srivilāsini.

2) ಲಯ means "tempo" of which three are counted: ಚುಕ, quick; ಮಧ್ಯಮ, middle; ವಿಳಂಬಿತ, slow.

108. Fifth instance: —○—|○○—|○○—, the Vanaja.

ವನಜಂ

ಪ್ರೇಗದಗ್ನಿ ಮರುತ್ತುಗಳಿಂ
ಯೋಗವಾಗಿರೆ, ಭಾವಿಸು, ಭಾ |
ಭಾಗದೊಳ್ಳ, ಮೃಗ-ಲೋಚನೆ, ಕೇಳ,
ನಾಗವಮರಣಿಸಿ ವನಜಂ.

|| 121 ||

109. Sixth instance: ○○○|○○○|——, the Bhujagashisusrita (—— pada, —— pari; ——sita only in M.).

ಭುಜಗಶಿಶುಸ್ತತಂ

ಸ್ತ್ರೇಜಂಿಸೆ ನ-ನ-ವಂ, ಮತ್ತಂ,
ಗಜಪತಿ-ಗಮನೇ, ಪ್ರತ್ಯಂ |
ತ್ರಿಜಗದೊಳಿದು ಸುಸಿದ್ಧಂ,
ಭುಜಗಶಿಶುಸ್ತತಂ ನಾವಂ.



|| 122 ||

110. Seventh instance: ○○○|○○○|—○—, the Vinuta.

ವಿನುತಂ

ನ-ನ-ಯುಗಮಿರೆ, ಪಾದಪಾ
ಶನ-ಗಣಮಿರೆಯೆನ್ನ ಕೋ |
ಕನದ-ಸಯನೆ, ಲೋಕಮೊಳ್ಳ¹⁾
ವಿನುತಮಿದುವೆ ನಾವಂದಿಂ.

|| 123 ||

111. Eighth instance: ○○○|○○—|○——, the Mayura.

ಮಯೂರಂ

ನ-ಸು-ಯಂ.

|| 124 ||²⁾

112. Ninth instance: ——|——|——, the Brähati.

ಬೃಹತಿ

ಯ-ಯ-ಯಂ.

|| 125 ||²⁾

1) Not in II., Ra.; Re. Vidruma. 2) Only in M.; its last words of v. 123 are: ಕೋಳಿತೆ ದಕ್ಷಂ | ಸಿಲಂತಾ ಬೃಹತ್ಯಾಖ್ಯಾವೆಂದು. Of the nine instances only Halamukhi and Utsuka are in Rb.

10. Pañkti. Quarters of 10 syllables;
 (128×8 i. e.) 1024 vr̥ittas possible. (Hence the *Caesuras*
 are pointed out by the author)

ಪಂಕ್ತಿಯಂಬ ಭಂದಸ್ಸನೋಳ್ 10 ಅಕ್ಷರಂ ಪಾದವಾಗಿ
 ಪುಟ್ಟವ 1024 ವೃತ್ತಂಗಳೊಳಗೆ. (ಪಂಕ್ತಿ ಮೊದಲ್ಲಿಂದ ವೃತ್ತಗಳಲ್ಲಿ
 ಯತಿಯನ್ನು ತೋಡಿಸಲಾಗಿದೆ)

113. First instance: ——|೦೦೦|೦*—|—, the Papavaka; Caesura at 7 (giri).

ಪಣವಕೆಂ

ಭೂ-ನಾಕಾಂತದೋಳಿರೇ* ತೋಂಯೇಶಂ,
 ತಾನೆಂದು ಹಣವಕ-*ನಾಮುಂ, ಕೇಳಾ! |
 ಸೈಸಿಂತೀ ತೆಜನಾಂ*ದೋಂದೆಂದುಂ,
 ಮಿಂನಾಂತ್ತೀ ಯತಿ ಗಿರಿ*ಂಯೋಳ್ ಸಿಲ್ಲುಂ. || 126 ||

114. Second instance: —೦೦|—|—|೦೦—|—*, the Mandānila; (Caesura at the end of
 the Quarters).

ಮಂಡಾನೀಲಂ

ಶೀತಕರ್ಲೋಹೀರ್-ಮಾರುತ-ಚೀತ್ತೋ *
 ಜಾತ-ಹರಂ ಬಂದಿದೋರ್ಡಮಿಂತೀ * |
 ಭೂತಳಕೆಲ್ಲಂ ಸಂದುದಿದ್ತ್ತುಂ *,
 ಸೀತಿ-ಯುತ್ತೇ, ಮಂಡಾನೀಲ-ವೃತ್ತುಂ *. || 127 ||

115. Third instance: ——|—*೦೦|೦೦*—|—, the Matta; Caesura at 4 (yuga).

ಮತ್ತುಂ

ಮುಂಸು ಧಾತ್ರೀ-*ಶತಿ-ಪವ*ನೇತ್ತೋ
 ತ್ವೇಂಸಂ; ಸಿಲ್ಲುಂ*ಯತಿ ಯುಗ*ದೋಳ್; ಸೇ |
 ವೈಂ ನವೈಂ ಭೂತಳಕಿದು*, ಪ್ರೋಜ್ಞಾಂ;
 ಭಿಂನಾಬ್ಜಾಕ್ಷೀ*, ಪೆಸರಾಂ*! ಮತ್ತುಂ. || 128 ||

116. Fourth instance: — ॥ — ॥ — ॥ * — , the *Citrapada*; Caesura at 9 (randhra). (Three Dactyls and a long syllable.)

జిత్రపదం

చంద్ర-గోం బరే మాజీడే*యొళ్లా,
చంద్రధరు ఒళికా కడే*యొళ్లా; |
రంధ్ర-యతి-స్థితి పంచవు*దొళ్లా,
చంద్ర-ముఖీ, నిలే, జిత్రప*దం.

|| 129 ||¹⁾

117. Fifth instance: — — | ॥ * — | ॥ — | — * , the *Maṇirāga*; Caesura at 5 (bhūta).

మణిరంగం

పాదపాతన-*మారుతయుగ్గై *,
పాదదుంతదో*ళైశ్వరనికుం *; |
కాదలే, యతి*భూతదోళిదం *
దోఎది కోళ్లబు*లే! మణిరంగం *.

|| 130 ||

118. Sixth instance: — — — | ॥ * — | ॥ — ॥ | — * , the *Kalyāṇa*; Caesura at 5 (bāṇa).

కల్యాణం

కోణరో-వాయు-ది*నేతి-రుధ్రనుం *;
బాణా-స్తానదో*ళాగి విత్రము*, |
బాణం సిల్లిరే *, సందుదలై క *
ల్యాణం, పంకజ-*పేత్త-లేహిచనే *?

|| 131 ||²⁾

11. Trishṭubh. Quarters of 11 syllables; (256×8 i.e.)
2048 vṛittas possible

త్రిష్టుపు ఎంబ థందస్తినోళ 11 అక్షరం నాదవనాగి పుట్టువ 2048 వృత్తంగళోళగి

119. First instance: — — ॥ — — ॥ | ॥ * ॥ | — — , the *Indravajra*; Caesura at 8 (ethers at 5).

ఇంధ్రవజ్రం

పేర్వైము-ద్వయుం భాను-కపే*దియుగ్గై
తామాగిరలైంటసేయొళ్లా*పిరాము; |

1) సంచమచెట్టు = elegantly. 2) Of the six instances only *Mandānila* is in Rb.; its other instance bears the name of *Bhūmālō*, but is quite corrupt.

ಈ ಮಾಳ್ಕೆಯಿಂದೆಲ್ಲದಿದ್ದೋಡಿಂ*ದ್ರವಜ್ಞಂ
ನಾಮು, ವಿಲೋಲಾಂಬಿರುಹಾ*ಯತಾಕ್ಷೀ! || 132 ||¹⁾

120. Second instance: ——~ | ——~ | ~—*~ | ——, the Upendravajra; Caesura at 8.

ಉಪೇಂದ್ರವಜ್ಞಂ

ದಿನಾಧಿಪ್ಯಂ ವ್ಯೋಮ-ರವೀ*ಶಯುಗ್ರಂ
ಫುನು ನಿಲಲ್ಯಂತನೆಯೊಕ್ಕೋ*ವಿರಾಮಂ; |
ಸನಾತನೋಕ್ತಂ ಬಹು-ಕೀ*ತ್ರಿ-ಯುಕ್ತಂ,
ಪುನಸ್ಥಳೀ, ಕೇಳಿ, ಅದುಪೇಂ*ದ್ರವಜ್ಞಂ. || 133 ||²⁾

121. Third instance: —~ | ~—*~ | —~ | ~*—, the Sainika; Caesura at 5 (ethers at 3). (Five Trochees and a long syllable.)

ಸೈನಿಕಂ

ಪಾದಪಾಶನಾ*ಕ್ರ-ಪಾವಕಂ ಲ-*ಗಂ
ಪಾದಮಪ್ಪಿಸು * ವಿರಾಮಪೆಯ್ಯಂ*ಜೀಂ |
ಮೇದಿಸ್ಯಿ-ವಿಕಾ*ಸಮಾಗಿ ಸಿಂದೂ*ಡಾ
ಮೋದ-ರೂಪೆ, ಕೇಳಿ*, ಇದಿಂತು ಸೈನಿ*ಕಂ. || 134 ||³⁾

122. Fourth instance: —~ | —~ | —~ | ——*, the Dodhaka; Caesura at the end of the Quarters (pada). (Three Dactyls and a Spondee.)

ದೋಧಕಂ

ಇಂದು-ಗಣಂಗಳೆ ಮಾಳಿಂದೆಯೀಂದು *
ಮುಂದೆ ಗುರು-ಧ್ವಯಮಾಗೆ, ವಿರಾಮಂ * |
ಒಂದು ಪದಾಂತದೊಳಿದೊರ್ಕಡೆ, ಸಂಪೂರ್ಣ *
ಇತೀರ್ಣಂದು-ಮುಖೀ, ಬಗೆ! ದೋಧಕ-ವೃತ್ತಂ. || 135 ||

123. Fifth instance: —~ | ~~~* | —~ | ~—, the Ratheddhaté; Caesura at 6 (rasa).

ರಥ್ಥೋಽಧ್ವತ್

ಮಾರುತೈಪ್ಯ-ದಿವಿ*ಜಾಗ್ನಿಯು ಲ-ಗಂ
ಸಾರೆಯಾಗೆ, ರಸ*ದಲ್ಲಿ ವಿಶ್ವಮು |

1) D., B., Re. have "Caesura at 5" (in a numeral); H., Ra., M. "Caesura at 8". 2) Ra., H. "Caesura at 5". 3) H., Ra. and M. "Caesura at 3"; the others "Caesura at 5".

ದೂರಮಲ್ಲಿದಿರೆ*, ಕೇಕ್, ರಥೋಧತೋ
ದಾರನಾಮಹಸೆಸ್*ಗು, ರಥೋಧತೇ!

|| 136 ||

124. Sixth instance: ೦೦೦ | ೦೦೦ | -೦*- | ೦-, the *Candrike*; Caesura at 8 (diś).

ಜಂಪ್ರಿಕ್

ಅಮರ-ಯುಗಮುಮಗ್ಯಾ*ಯುಂ ಲ-ಗು
ಶ್ರಮದಿನೋಡನೆ ಬಂದು *ನಿಲ್ತೇ, ವಿ |
ಶ್ರಮಣಮೆಸೆಯೆ ದಿಕ್-ಪ್ರೀತೆದೊಳ್ಳ್,
ಕಮಲ-ವದನೆ, ಜಂಪ್ರಿ*ಕಾಷ್ಟಯು.

|| 137 ||

125. Seventh instance: —— | -*೦೦ | ೦೦*-೦ | ೦-, the *Bhramaravilasita*; Caesura at 4 (?).

ಭ್ರಮರವಿಲಸಿತಂ

ಎಮಾತುಪೀರ್ *ಶಶಿ-ದಿವಿ*ಜ-ಲ-ಗಂ
ತಾಮೆತ್ತಂ ಬಂ*ದಿರೆ, ಯತ್ತಿ-*ಚತುರೋ |
ದ್ವಾಮು ಪ್ರತ್ತೋ*, ವರ-ವಚ*ಸ-ಯುತೇ,
ನಾಮು ಶ್ರೀಮದ್-*ಭ್ರಮರವಿಲಸಿತಂ.

|| 138 ||

126. Eighth instance: —೦— | ೦೦೦ | -೦*-೦ | ——, the *Svâgata*; Caesura at 8 (diśāgaja).

ಸ್ವಾಗತಂ

ಎಗಳುಂ ಯತಿ ದಿಶಾ-ಗ*ಜದೊಳ್ಳ್ ಸಿಂ
ದಾಗಳಗ್ಗು ದಿವಿಜೇಂದು *ಹರರ್ ಸು |
ಯೋಗಮಾಗಿರೆ, ಹಯೋರು*ಹ-ಪಕ್ತೇ,
ಸ್ವಾಗತಂ ನೆಗಳ್ದ ಟಿಂಗ್*ಳಸಿಂದು.

|| 139 ||

127. Ninth instance: —— | —೦— | -*—೦ | ——, the *Sâlini*; Caesura at 7, as sâlî is the same as parvata i. e. 7. (Giri is often = 8.)

ಶಾಲಿನಿ

ಭೂಮಿ-ಪ್ರೌಢುಂದ್ರು-ರು*ಪ್ರದ್ರುಯಂಗಳ್
ತಾಮೆತ್ತಂ ಚೆಲ್ಲಾಗೆ, ಶ್ರೀಲಂಗಳೊಳ್ಳ್ ವಿ |
ಶಾಲಿನಿ ಸಿಲ್ಲುಂದಕ್ಕುಮು*ದ್ವಂಧ-ಶಾಲೀ,
ಶ್ರೀಮದ್-ಗಂಧು ಶಾಲಿನೀ-*ನಾಮ-ಪ್ರತ್ತುಂ.

|| 140 ||

128. Tenth instance: —— | ○○— | ○—○ | ——, the Māṇikya (=Caikarūpa); Caesura not pointed out.

वाणिक्यं

व-न-ज-र-ग-ं.

|| 141¹⁾ ||

129. Eleventh instance: —○○ | ——○ | ○○○ | ——, the Sāndrapada.

सांत्रपदं

भ-त-न-र-ग-ं.

|| 142¹⁾ ||

130. Twelfth instance: ——○ | ——○ | ——○ | ——, the Layagrāhi. (Three Antibaechius' and a Spondee.)

लयग्राही

त-त-त-र-ग-ं.

|| 143¹⁾ ||

131. Thirteenth instance: ○○○ | ○—○ | ○—○ | ○—, the Sumukhi.

सुमुखी

न-ज-ज-ल-ग-ं.

|| 144²⁾ ||

132. Fourteenth instance: ○○○ | —○— | —○— | ○—, the Nītike^o (Gitiķe^o?).

नीतिके

न-र-र-ल-ग-ं.

|| 145²⁾ ||

133. Fifteenth instance: —○○ | ——○ | ○○○ | ——, the Sri.

श्री

भ-त-न-र-ग-ं.

|| 146²⁾ ||

1) These instances are only in M. 2) These are only in Rb. Besides these 3 there are in Rb. the verses 132, 133, 135, 136, 138, 139, 140.

12. Jagati. Quarters of 12 syllables; (512×8) i.e.
4096 vṛittas possible

ಒಗತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 12 ಅಕ್ಷರಂ ಪಾದಪಾನಿ ಪುಟ್ಟವ 4096 ವೃತ್ತಂಗಳೊಳಗೆ

134. First instance: ೦೦೦ | -೦೦ | -೦೦* | -೦-, the Drutapūrvavilambita; Caesura at 9 (randhra).

ದ್ರುತಪೂರ್ವವಿಲಂಬಿತಂ

ನ-ಭ-ಭ-ರಂಗಳವೇಲಾದಿರೆ * ಪಾದದೊಳ್ಳ,
ಶೈಭಕರೆಂ ಯತಿ ನಿಲ್ಲಿರೆ * ರಂಪ್ರಾದೊಳ್ಳ, |
ಪ್ರಭು-ಕವೀಂದ್ರು-ಸಹಾಯದಿ * ಸಾದಾದಿಂ
ತಿಭ-ಗತೀ, ದ್ರುತಪೂರ್ವವಿ*ಲಂಬಿತಂ.

|| 147 ||

135. Second instance: ೦೦- | ೦೦- | ೦೦- | ೦೦-* , the Toṭaka; Caesura at 12 (diva-sādhipa). (Four Anapaests.)

ತೋಣಿಕೆಂ

ಪವಮಾನ-ಚತುರ್ಜು-ಯುತೆಂ, ಯತಿಯುಂ *
ದಿವಸಾಧಿಪರೋಳ್ಳ ನಿಲೆ, ವಸ್ತು-ಕವಿ-* |
ಪ್ರವರೆ-ಸ್ತುತಮಪ್ಪದು ತೋಣಿಕಮೆಂ *
ದವಧಾರಿಸು ನೀನ್ ಅದನಿಜ್ಞ-ಮುಖೀ!*!

|| 148 ||

136. Third instance: ೦-- | ೦-- | ೦-*-- | ೦--, the Bhujāṅgaprāyāta; Caesura at 8 (diśā). (Feur Bacchius'.)

ಭುಜಂಗಪ್ರಯಾತಂ

ಕುಶಂ ವಾಧಿ-ಪಯಾರಾಯಮ*ಕ್ಷುಂ; ವಿರಾಮಂ
ದಿಶಾ-ಸಂಖ್ಯೆಯಕ್ಷುಂ; ಪಯೆಲೈ*ಜಾಯತಾಕ್ಷೀ, |
ವಿಶೇಷ ಕವೀಂದ್ರು-ಸ್ತುತೆಂ * ಲೀಗಳಂ-ಬೆಲೈಲ್
ಪ್ರಶಸ್ತಂ ಸಮಸ್ತಂ ಭುಜಂ*ಗಪ್ರಯಾತಂ.

|| 149 ||

137. Fourth instance: ೦-- | --೦ | ೦*-೦ | -೦-, the Vamśastha; Caesura at 7.

ವಂಶಸ್ಥಂ

ದಿವಾಕರಾಕಾಶ-ದಿ*ನೇಶ-ಪಾವಕರ್;
ಸುವಿಶ್ವಮಂ ಒಂದಿರೆ*ಸಪ್ತ-ಸಂಖ್ಯೆಯೊಳ್ಳ,

ಸಪಿಸ್ತರ ಸಿಲ್ಲಿರೆ,* ಸುದುದಿಂತುದಾ
ತ್ತ.-ಮಂತೆ, ವಂತಸ್ಥಮಿ*ದುರ್ವಿ-ಭಾಗದೊಳ್ಳಿ. || 150 ||

138. Fifth instance: ——ು | ——ು | ಉ*ು | —ು—, the Indravamī; Caesura at 8 (digdanti).

ಇಂದ್ರವಂತಂ

ವೈಜ್ಯಮ-ದ್ವಯು, ಮುಂತೆ ದಿನೇ*ಶ್ರೀ-ಪಾವಕರ್
ತಾವೋಂದೆ, ದಿಗ್-ದಂತಿಯೋಳಾ*ಗೆ ವಿಶ್ರಮು, |
ಶ್ರೀಮಾನಿಸ್ಯೇ, ಸೆಯ್ಯುಡಿಯಾ*ತಸಿಂದಿದು
ನಾವೋಽಪಮು ಮಾಡಿದನೀ*ಹೃಂಶಮು. || 151 ||

139. Sixth instance: —ು— | —ು— | —ು— | —ು—, the Sragvīṇī; Caesura not indicated. (Four Amphimaerus'.)

ಸ್ರಗ್ವಿಣಿ

ಜಾತವೇದೋ-ಗಣಂಗಳ್ಳಿ ಚತುಃ-ಸ್ತಾನ-ಸು
ಜಾತಮಾಗುತ್ತುಮಿದರ್ದಂದಿನಂತಾದೊಡಾ |
ಜಾತಮು ಪ್ರಗ್ರಿಣಾಃ-ಪ್ರತ್ಯುಮೆಂಬರ್, ಜಗತ್-
ಖಾತಮಂಭೋಽಜ-ಪತ್ತೋಪಮಾನೇಕ್ಷಣಾಃ! || 152 ||

140. Seventh instance: ಉು— | —ು— | ಉ*ು— | —ು—, the Nirupama; Caesura at 7 (dineśahaya), or 8 (diśāgaja, according to M.).

ನಿರುಪಮಂ

ಸುರಪುರೇಂದು-ದಿವ* ಸಾಧಿಪಾಗ್ನಿಗಳ್ಳಿ
ಬರೆ, ದಿನೇಶ-ಹಯ*ದೊಳ್ಳಿ ವಿರಾಮಮಾ |
ಗಿರೆ, ಹೆಸರ್ ನೆಗಳ್ಳಿ* ಹೀಗಳ್ಳೋತ್ತಿಯೋಳ್ಳಿ
ನಿರುಪಮಂ, ನಿರುಪ*ಮಾನ-ವಿಭ್ರಮು. || 153 ||

141. Eighth instance: ಉುು— | —ು— | ಉ*ು— | ಉ—, the Drutapada; Caesura at 7 (saila).

ದ್ರುತಪದಂ

ತತಮಂಬೇಂದು-ರವಿ-* ತೋಯ-ಗಣಂ ಪ
ಧ್ವತಿಯೋಳಾಗೆ, ಯತಿ*ಶ್ವಲದೊಳಕ್ಕುಂ; |

ಶತ-ದಳಾಯತ-ಸು*ಲೇಂಜನೆ, ಪ್ರತ್ಯಂ
ದೃತಪದು ಪ್ರದು-ಪ*ದೋತ್ತಿಗಳಿಂದು.

|| 154 ||

142. Ninth instance: ೦೦೦ | ೦೦೦ | ೦*—೦ | ೦—೦, the Lalitapada; Caesura at 7 (kulagiri).

ಲಲಿತಪದಂ

ಕುಲಿಶಧರಾಕ್ರ-ಯು*ಗಂಗಳ ಮುಂದು
ಜಲ-ಗಣವೋಪ್ಪಿರೆ*, ಬಂದು ವಿರಾಮಂ |
ಕುಲಗಿರಿಯೊಳ್ಳು ನಿಲೆ*, ಹಿಂಗಳನೀಂದು
ಲಲಿತಪದು ಪೆಸ*ರಿ, ಲಲಿತಾಗಿ!

|| 155 ||

143. Tenth instance: —೦— | ೦೦೦* | —೦೦ | ೦೦—, the Candrikē; Caesura at 6.

ಚಂದ್ರಿಕೆ (ಚಂದ್ರಿ)

ರ-ನ-ಭ-ಸುಂ || ಉಸಿರ ಅಂತಿ ಸೆಯೋಣ್ಣ.

|| 156¹⁾ ||

144. Eleventh instance: —೦೦ | —೦೦ | —೦—೦ | ೦—೦, the Hamsamatta (Hamsi, Hamsakeļi?); Caesura not pointed out.

ಚಂಸಮತ್ತಂ

ಭ-ಭ-ರ-ಯಂ.

|| 157²⁾ ||

145. Twelfth instance; ೦೦— | ೦೦೦* | ೦೦— | ೦೦—, the Pravarâkshara (Pravîtâ-kshara); Caesura at 6.

ಪ್ರವರಾಕ್ಷರಂ (ಪ್ರವಿತಾಕ್ಷರಂ)

ಸ-ಜ-ಸ-ಸುಂ || ವಿರಾಮಪಾಡಿಸಿಯೋಣ್ಣ.

|| 158³⁾ ||

146. Thirteenth instance: ೦೦೦ | ೦೦೦ | —*—೦— | ೦—೦, the Puṭa (Ghaṭa); Caesura at 7.

ಪ್ರಪಿಂ (ಫಟಿಂ)

ನ-ನ-ಮ-ಯಂ || ಯಂತಿ ಸತ್ತಸ್ಥಾನದೋಣ್ಣ.

|| 159⁴⁾ ||

1) In M., Re., D., B. (Candri); the Caesura only in Re. (and D.). 2) Only in Re. (Hamsi), H., Ra.; and D. (Hamsa kaḷā?). 3) Only in Re. (Pravarâkshara), M. (Pravîtâkshara) and D. (Pravarâkshara). 4) Re. (Puṭa), M., D. (Puṭa).

147. Fourteenth instance: $\textcircled{1} - \textcircled{2} | \textcircled{3} - | \textcircled{4} - \textcircled{5} | \textcircled{6} -$, the *Jaloddhatā*,—dhata; Caesura not pointed out. (*Amphibrachys*, *Anapaestus*, *Amphibrachys*, *Anapaestus*.)

ಜರ್ನಲ್‌ದ ತೆ (ಜರ್ನಲ್‌ದ ತೆ)

జ-స-జ-సం.

|| 160 ||

148. Fifteenth instance: —— | —*— | √— | √*—, the Vaiśvadeva (-vi); Caesura at 5 (kāmūstra).

ವ್ಯಾಖ್ಯಾನದೇವಂ (ವ್ಯಾಖ್ಯಾನದೇವಿ)

ಮ-ಮ-ಯ-ಯಂ || ನಿಕಾಮಂ ಕಾವ್ಯಾನ್ತರ್ ದೊಲ್.

161 2)

149. Sixteenth instance: $\text{U} \text{U} \text{U} | \text{U} \text{U} \text{U} | \text{U} \text{U} \text{U} | \text{U} \text{U} \text{U}$, the Kusumavicitra; Caesura net pointed eut. (Tribrachys, Bacchicus, Tribrachys, Bacchicus.) Cf. v. 308.

ಕರ್ನಾಟಕದಲ್ಲಿ

ನ-ಯ-ನ-ಯು.

162

13. Atijagati. Quarters of 13 syllables; (1024×8 i.e.)

8192 vrittas possible

ಅತಿಜಗತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಕ್ಕ 13 ಅಕ್ಕರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ
8192 ವೃತ್ತಿಂಗಳೊಳಗೆ

150. First instance: $\text{v}-\text{v} | -\text{v} | \text{v}- | \text{v}-\text{v} | -,$ the Rucira; Caesura not pointed out.

ರುಚಿರ್

ದಿನೇಶ-ಚಂದ್ರ-ಪವನ-ಭೂಷಣ-ರುದ್ರೇಂ

ದ ಸಿಲುದು, ವಿಳಗಿತೆ-ಪದ್ಯ-ಪತ್ರ-ಲೋ |

ಬೆನ್ನೀ, ಕರಂ ಸಕಲ-ಕವೀಂದ್ರರೋಲ್ಯೊಂ

ಸುಸಿತ್ತಿತು, ರುಚಿರವಿದಾಗವೇಶ್ವರಿಯಂ.

|| 163 ||

151. Second instance: $\text{०००} | -\text{०००} | -\text{०००} | -\text{०००} | -$, the Aśvanta (Abhyudita, Abhyudaya); Cacura at 4 (ambudhi), or 5 (bâna, in Rc. and D; H., Ra, ānanda).

ଅଭ୍ୟାସି

ನಗಹರೇಂದ್ರ-ಗೌ-ತೀತಯಾಗ್-ಹರಂ

ಸೂಗಸಿ ಕೂಡಿರೆ, ಸಿಂದೋಡೆ ವಿಶ್ವಮಣಂ |

1) Rc., M., D. 2) Only in Rc. and D. 3) Only in Rb.; besides this it has only Nos. 136 and 137. H., Ra, have only Nos. 134, 135, 138, 141, 142, 144. 4) In H., Ra., Rc., M., D., B.

ನೆಗಳಿದಂಬುಧಿಯಲ್ಲಿದು ಹಿಗೆಳನೀಂ,
ಮೃಗ-ಸಿಫೇಕ್ಷಣಾಂ, ನಾಮದೇಶಚ್ಯಾತಮ್ಯಂ. || 164¹⁾ ||

152. Third instance: ~~~ | ~—~ | ~-*~ | —~— | —, the Prabhāta; Caesura at 8 (vasu).

ಪ್ರಭಾತಂ

ನ-ಜ-ಜ-ರ-ಗಂ || ವಿರಾಮಂ ಪಸುವಿಂ. || 165²⁾ ||

153. Fourth instance: —~ | —~ | —~* | —~ | —, the Komalaručira (M. Komala); Caesura at 9 (nidhi). (Four Dactyls and a long syllable.)

ಕೋಮಲರುಜಿರಂ

ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಕಾಮಂ ನಿಧಿ-ಸಂಪ್ರಯೋಣಂ. || 166³⁾ ||

154. Fifth instance: —~ | —~ | ~-*~ | —~ | —, the Saundari (M. Sundara); Caesura at 7 (muni).

ಸೌಂದರಿ

ಭ-ತ-ಜ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಮುನಿ-ಸಂಪ್ರಯೋಣಂ. || 167⁴⁾ ||

155. Sixth instance: —~ | ~-*~ | ~— | ~— | —, the Ambuja; Caesura at 5 (śara).

ಅಂಬುಜಂ

ಭ-ಜ-ಸ-ಸ-ಗಂ || ಶರದಿಂದೆ ವಿರಾಮಂ. || 168⁵⁾ ||

156. Seventh instance: ~— | ~— | ~— | ~— | —, the Mañjubhūshinī (?).

ಮಂಜುಭೂಷಿಣಿ

ಸ-ಜ-ಸ-ಜ-ಗಂ. || 169⁶⁾ ||

157. Eighth instance: —— | —— | —— * | ~— | —, the Mattamayūra; Caesura at 9 (nidhi).

ಮತ್ತುಮಯೂರಂ

ಎತ್ತಂ ಧಾತ್ರಿ-ಪ್ರೇಮ-ಪರಮ್ಯಾ-ಪಾರಾಯು-ಹರಕ್ಷಣಾ⁶⁾
ಪತ್ತಿದಾರಾಗಳ⁶⁾ ಒಂದು, ಹಿರಾಮು * ನಿಧಿಯೋಳ⁶⁾ ಮೇ |

1) H. Ra. (abhyudita), Rb., Re., M. (abhyudaya), D., B. 2) Net in Rb.; M. has prabhuvitta.

3) Not in Rb. 4) Not in Rb. 5) Only in M. 6) Only in Rb.; it has also a Mangalikā, but corrupt; its first line has the form: S-J-S-S-G.

ಯ್ಯುತೆನಿಪ್ಪತ್ತಮಂ ಬುದಿರಲಾಗಳ್ * ಪೆಸುಂದು
ಪ್ರತ್ತಮಂ ಸುವಿದ-ಪ್ಪದು, ಕೇಳ್, ಮುತ್ತಮಯೂರಂ. || 170¹⁾ ||

14. Sakvari. Quarters of 14 syllables; (2048×8 i. e.)
16384 vrittas possible

ಶಕ್ತರಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ 14 ಅಕ್ಷರಂ ವಾದವಾಗಿ ಪುಟ್ಟಪ 16384 ಪ್ರತ್ತಂಗಳೊಳಗೆ

158. First instance: —— | —— | —— | —— | —*, the Vasantatilaka; Caesura at the Quarter's (pada) end (D., B. at 8).

ವಸಂತತೀಲಕಂ

ಪ್ರೋಪ್ಯೋಂದು-ಭಾಸಂಗಣಾಯುಗ್ರದಿನತ್ತಲಕ್ಷಂ *
ಸೋಪ್ಯೋತ್ತರ-ದ್ವಿತಯಮಂತವಾಳೊಳ್ ವಿರಾಮು * |
ಸಾವಾಸ್ಯಮಲ್ಲದು, ಪದಾಂತದೊಳ್ಳುತ್ತಾಧ್ಯಂ*;
ಸಾಮಂ ವಸಂತತೀಲಕಂ, ಕಮಲಾಯತ್ತಾಳ್! || 171²⁾ ||

159. Second instance: —— | —— | —*— | —— | ——, the Praharapakalita (B.); Caesura at 7 (hayatati).

ಪ್ರಾಹರಣಕಲಿತಂ

ನ-ನ-ಭ-ನ-ಲ-ಗಮ್ಯಂ*ಬಿವ್ಯ ಗಣ-ಸಿಯಮು
ಜಸಿಂಯಸೇ, ಯತಿ ಸಿ*ಲ್ಲಿರೆ ಹಯ-ತತಿಯೊಳ್,
ಸಿನಗದನಾಂವು*ತಿರೆ ವಿರಚಿಸಿದೆಂ;
ವನರುಹ-ವದನೇ*, ಪ್ರಾಹರಣಕಲಿತಂ. || 172³⁾ ||

160. Third instance: —— | —— | ——* | —— | ——, the Kusumāṅghripa; Caesura at 9 (nidhi).

ಕುಸುಮಾಂಘ್ರಿಪಂ

ಶ್ರೀದಶ-ಜಿಂಪ್ರ-ಹೆತಾಶನಾ * ನೀಲರು ಲ-ಗಂ
ಪುರಿದು ಕೊಂಡಿರೆ, ವಿಶ್ವಮು * ಸಿಧಿಯೊಳ್ ಬೆಂ

1) Not in Rb.; Ra., II. have manmathamayûra; D. and Re. only mayûra. 2) In Ra., Rb., Re., M., D., B. 3) Instead of ಪ್ರಾಹರಣಕಲಿತಂ D. has -ಕವಿಕಂ, M. and Re. have -ಕಿಲಕಂ, H., Ra., Rb. -ಕಳಕಂ.

గొదపి ఒందిరీ, నాగవ*ముసినాదుద
భ్రూదయ-కారణవే లోపళే*, కుసుమాంఖ్మిపుం.

173

161. Fourth instance:—०० | ०—० | ००— | ००० | —* , the Vanamayūra; Caesura at Quarter's (pada) end.

ವನಮಯೂರಂ

ಒದಿರೆ ಸರ್ವೋಜಿವಿಪ್ರ ಭಾನು ಮರುದಿಂದ್ವಂ*,
ಮುಂದಿರೆ ಹರ-ಧೃತ್ಯ-ಗೀರಿ, ವಿಮಲ-ಸಂಪೂರ್ಣ * |
ಇಂದ್ರಿಯ-ವದನೇ, ಯತಿ ಪದಾಂಶದೊಳಿ ಸಿದು *
ದೆಂದುಪ್ರಿಯ, ಕೇಳಾ, ಪೆನರಿಸಿಂ ಪನಮಯೂರಂ*.

174

ಕುಟ್ಟಲಮೆಂಬ ವನವಯೂರಂ

బ-బ-స-న-గ-గం || యెతి పంచమిల్య్, అధ్యా నారుధియోల్య్.

175 11

163. Fifth instance:—— | —— | —— | — | —, the Saundara (M. guna saundara), Caesura at mrigendra (Re.), anindra (Ra.), anendra (D.), agendra (=kulagiri, 8? II., M.).

ಸೌಂದರ್ಯ

ಬೆ-ಬೆ-ರೆ-ನೆ-ಲು-ಗಂ (ವಿಕ್ರಮಣಿ ಶಾಸನದಲ್ಲಿ).

176

15. Atiśakvari. Quarters of 15 syllables; (4096×8 i.e.)

32768 vrttas possible

ಅತಿಕ್ರಮಿಯೆಂಬ ಭಂದಸ್ವನೊಳ್ಳ 15 ಅಕ್ಟೋಬರ್ ಪಾದಪಾಗಿ ಪುಟ್ಟುವ 32768 ವೃತ್ತಿಗಳಿಳಾಗೆ

三〇九

ಅಮರ-ಗೌ-ಯಗಂಗ್ಭ್ರ*, ಮುಂತೆ ಭೂ-ತೇಳೀಯಮುಗ್ದ್ರ
ಕ್ರಮದೆ ಸಿಲೆ, ಬೆಡಂಗು * ತಾಳ್ಳು ಬಂದಾ ವಿರಾಮಂ ।

1) In II., Ra., Re., D., M., B. 2) Ra., Rb., Re., D., B., M.; D. puts the Caesura at gaja,
B. at aja. 3) Re., M., D., B. 4) Not in Rb. and B.

ವಿಮಲಮೇಸಿಸಲೆಟೆಂ * ಬಲ್ಲಿ ಸಿಲ್ಲಂದೊಡಕ್ಕುಂ,
ಸಮುದ-ಷನಿತೆ, ಸೀಂ ಕೇಳಾ*, ಮಾಲಿನೀ-ನಾಮ-ವ್ಯತ್ತುಂ. || 177 ||

165. Second instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦—, the Mañigapanikara; (Caesura according to D. and B. at vasumati i.e. 8). (Seven Pyrrhichs and a long syllable.)

ಮಣಿಗಳಾವಿಕರಂ

ಸುರಪುರ-ಗಣಮೇಸೆ*ದಿರೆ ಜಲಸಿಧಿಯೋಳಾ,
ಮರುತಸುಮವಜ್ಞೋಳಿ * ಬೆರಸಿರೆ ತುದಿಯೋಳಾ, |
ಸುರಚಿತ-ಮಣಾ-ಗಣ-*ಸಿಕರ-ಪಿಲಸಿತೇ,
ಸುರುಚಿರಲ್ಲಿದನಜ್ಞೀ*, ಮಣಾಗಣಸಿಕರಂ. || 178 ||

166. Third instance: ೦೦೦ | ೦೦— | ೦೦೦ | —೦೦ | ——, the Viçitralalita (Palashadala); Caesura at 11 (hara; according to B. at randhra).

ವಿಚಿತ್ರಲವಿತಂ

ಶ್ರಿದಶ-ಮರುದಿಂದ್ರಪುರ-ಜಂದ್ರ-*ಸಲಿಂಗಾ
ತುದಿಯೋರೆ, ತಳ್ಳು ಹರರಲ್ಲಿ*ಯತಿ ಸಿಲ್ಲುಂ; |
ವಿದಿತಮಿದು ಧಾರುಗೊಯೋಳಜ್ಞು-*ದಳ-ನೇತ್ರೀ,
ಸದಮಲ-ವಿಚಿತ್ರಲವಿತಂ, ಲ*ಲಿತ-ಗಾತ್ರೀ! || 179 ||

167. Fourth instance: —— | ೦೦೦ | —೦೦ | —೦೦ | —೦—*, the Mañivibhûshana; Caesura at Quarter's (pada) end.

ಮಣಿವಿಭೂಪಣಂ

ಪಾವಕೇಂದ್ರ-ತಶೀಯುಗ್ರದಿನತ್ತ ಹುತಾಶನಂ*
ಭಾವಿಸುತ್ತಿರೆ, ಪದಾಂತದೊಳಿದೊರ್ವಡ ವಿಶ್ವಮಂ*, |
ದೇವಿ, ಚಾರು-ನಯನೇ, ಸುತ-ಕೀರ್ತಿ-ಕಮೀಂದ್ರ-ಸು*
ಭಾವಿತಂ ಮಣಾಪಿಭೂಪಣಿಮೆಂದಜ್ಞು ಸೈನ್ ಇದಂ!* || 180 ||

168. Fifth instance: ೦೦೦ | ೦೦— | —೦೦ | ೦೦— | —೦—*, the Suraṅga Kesara, Sukesara (M., Ra., II.) or Kesara (Re.); Caesura at Quarter's end.

1) H., Ra., Rb., Re., M., D., B. 2) H., Ra., Re., M., B. and Rb.; Rb. calls it palashadala.

3) Ra., Re., M., D., B., H.

ಸುರಂಗಕೇಂಸರಂ

ಅಮಾರ-ಗಣಾಕ-ಶೈತಕರ-ಭಾನು-ಪಾವಕೇಂ-*

ಶ್ರಮ-ಗಣ-ಹಂಡಕಂ, ಕಡೆಯೆ ಚೆಲ್ಲುವೇಶ್ತ ವಿ* |

ಶ್ರಮಾನಿದನಾಗಳು ಕವಿಗಳೇದುತ್ತಿಪರೆ*

ನ್ನ ವನಸ್ಪಿನೇಂಪ ಕಾಂತೆಯೆ, ಸುರಂಗಕೇಂಸರಂ*. 181¹⁾

169. Sixth instance: ೦೦೦ | ೦—೦ | ೦—೦ | — * ೦೦ | —೦—, the Navanajina; Caesura at 10.

ನವನಳಿನಂ

ದಿವಿಜ-ದಿನಾಧಿಪಯುಗ್-ಶ್ರೀ*ಶಕರಾಗ್ನಿಯೆಂ

ಬಿಪು ಸೇರೆದಿಬನೆ ಬಂದೆಲಾಡಾ* ಯತಿ ರಂತ್ತೆಂ |

ಶ್ರವತರಿಸಿದೋದವಂಬುಜಾ*ಯತ-ಲೇಂಡನೇ,

ನವನಳಿನಂ ಕವಿ-ರಾಜಹಂ*ಸ-ವಿಸಿಪಿರ್ತಂ. 182²⁾

16. Ashṭi. Quarters of 16 syllables; 65536 vṛittas possible

ಅಷ್ಟಿಯೆಂಬ ಭಂದಸ್ವನೇಂಳಾ 16 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ 65536 ಶ್ರತಂಗಳೊಳಗೆ

170. First instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦*—೦ | ೦೦— | —, the Lalitapada; Caesura at 10.

ಲಲಿತಪದಂ

ಕುಲಿಶಧರ-ಪುರ-ದಿನಪ-*ಮಾರುತ-ಹರಾಂತಂ

ಸೆಲಸಿ ಸಿಲೆ, ಯತಿ ದಶದೋ*ಖಿದೋದಡ ಸಿತಾಂತಂ |

ಸಲೆ ಸೆಲಕೆ ಪರೆದುದಿದ* ನೋದುಲೆ, ಸುತಂ

ಲಲಿತಪದಮುಚಿತ-ಪದ-*ಯುಕ್ತಮತಿಕಾಂತಂ. || 183³⁾

171. Second instance: —೦೦ | —೦೦ | —೦೦ | —೦೦* | —೦೦ | —, the Jagadvandita; Caesura at 12 (bhāskara). (Five Daetlys and a long syllable.)

ಜಗದ್ವಂದಿತಂ

ಇಂದು-ಗಣಾಂ ಶರ-ಸಂಖ್ಯೆಂಳಾಂದಿರೆ*, ಚಂಪ್ರಧರಂ

ಬಂದು ಪದಾಂತದೋಳಿದೋದಡ, ಭಾಸ್ತರ*ರೋಳಾ ಯತಿಯುಂ |

1) II., Ra. (sukesara), Re. (heading: suraṅga kesara), M., D., B.
Rb. and M.

2) Not in II., Ra.,

3) Ra., Rb., Re., M., B., D., II.

ಸಿಂಹ ವಿರಾಜಿಸೆ, ಹಿಂಗಳನ್ನಿಂ ಪರಿ*ದತ್ತು, ಜಗ
ದ್ವಾಂದಿತವಿಂತಿದನೇಂದುಪುದಿಂಬಿನ*ಪದ್ಮ-ಮುಖೀ! || 184¹⁾ ||

172. Third instance: ೦೦೦ | -೦೦ | ೦-*೦ | ೦-೦ | ೦-೦ | -, the Maṅgala; Caesura at 8 (danti).

ಮಂಗಳಂ

ನ-ಭ-ಜ-ಜ-ಜ-ಗಂ || ಯತಿ ದಂತಿಯೋಣ. || 185²⁾ ||

173. Fourth instance: ೦-- | -- | ೦೦೦ | ೦೦-* | -೦- | -, the Vijayānanda; Caesura at 12 (divasakara, dinakara).

ವಿಜಯಾನಂದಂ

ಯ-ವ-ನ-ಸ-ರ-ಗಂ || ಯತಿ ದಿವಸಕರದೊಣ. || 186²⁾ ||

174. Fifth instance: ೦-೦ | -೦- | ೦-೦ | -೦- | ೦-೦ | -, the Pañcācāmara.

ಪಂಚಾಕಾಮರಂ

ಜ-ರ-ಜ-ರ-ಜ-ಗಂ. || 187³⁾ ||

17. Atyashṭi. Quarters of 17 syllables; 131072 vṛittas possible.

(If the Jagadvandita v. 184 were put under this head and a long syllable added, a true Hexameter would be produced.)

ಅತ್ಯಷ್ಟಿಯೆಂಬ ಭಂಡಸ್ಸಿನೊಳ 17 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪ್ರಟ್ಟಿವ 131072 ವೃತ್ತಂಗಳೊಳಗೆ

175. First instance: - - - | -೦೦ | ೦೦೦ | -* -೦ | -೦-೦ | --, the Mandākrānta; Caesura at 10.

ಮಂದಾಕ್ರಾಂತಂ

ಕಾಂತೇ, ಧಾತ್ರೀ-ಹಿಮಕ್ಕದಮರಾ*ಕಾಶ-ಯುಗ್ನೈ-ಯುಗ್ನಂ
ಮುಂತಂ ಒಂದೀ ಪದದ ಕಡೆಯೊಳ್ಳ* ಚೆಲ್ಲುನಾಂತಿದೊಂದಂ, ವಿ |
ಶ್ರಾಂತಂ ಸಿಲ್ಲುಂ ದಶಮದೆಚೆಯೊಳ್ಳ*; ಯವ್ವನಾಕ್ರಾಂತೇ, ಮುದಾ
ಕ್ರಾಂತಂ ಪ್ರತ್ಯಂ ನೆಗಳ್ಳುದಿಳಿಯೊಳ್ಳ* ಹಿಂಗಳ-ಪ್ರೌತ್ತೀಯಿಂದ! || 188⁴⁾ ||

1) H., Ra., Re., M., D., B.

2) H., Ra., Re., M., D., Sb.

3) Only in Rb.

4) Not in Rb.

176. Second instance: $\text{u} - \text{u} | \text{uu} - | \text{u} - * \text{u} | \text{uu} - | \text{u} - - | \text{u} -$, the Pr̥ithvi; Caesura at 8 (vasu; according to M. at yati).

ప్రథమ

ಇನಾಸಿಲ-ದಿಸ್ಕೆಶ-ಮಾ*ರುತ-ಪಯ್ಯೋ-ಲ-ಗಂಗಭ್ರಾ ಚಿಡೆಂ

గనాళ్ళ సిలే, విశ్వము * వసుగణ్ణల్ని చెల్లుదొడు |

ದೂ, ಸೀರಜ್-ದಳೇಕ್ಕುಣಿತ್ತೇ*, ಬಗೆದೂ ಕೇಳು ಇಡು! ಪಡಿ ಯೊ

ବନାମୁଦେଖଳିଦଲ୍ଲେ ସୁ*ଦୁଦୁ ନିରଂତର ପ୍ରଧା ଯେଶା? ॥ 189 ॥

177. Third instance: —— | ——* | ῡῡῡ | ῡῡ— | —ῡ | ῡ, the *Sikharini*; Caesura at 6.

ప్రమాదం

ಯ-ಮ-ನ-ಸ-ಭ-ಲ-ಗಂ || ನಿಶ್ಚಯಂ ಆರ್ಥಿಂಬರ್ವಿ:

190 ||²⁾

178. Fourth instance: $\text{U} \text{U} \text{U}$ | $\text{U} \text{U}^*$ | --- | $\text{U} \text{U}$ | $\text{U} \text{U}$ | U , the Harinpluta; Caesura at 6 (shatka).

ಹರಿಣೀಪ್ತಿ ತಂ

ಕುಲಿಶಧರ-ವಾ*ತೇಗೆಪೀಠ-ಹೈಶಾ ಸರಾಸಿಲರಂತದೇಗಳ್

ನೇಲಸೆ ಹರಿಯುಂ * ಕಾಮಪ್ರದ್ಯಂಗಿಯುಂ, ಯತ್ತಿ ಪಟದೋಳ್ಳಾ |

ನಿಲೆ, ಬಗೆದು ಕೇಳು*, ಜ್ಯೋತಾ - ಕಾಂತಿ-ಪಭಾಸಿತ-ಶೋಚನೇ,

ಲಲಿತ-ಹರಿಹರ್ಣೋ-*ನೇತ್ರೀ, ಕರ್ನಾಟಕವು ತಂ ಹರಿಹರ್ಣೋಪ್ಪತ್ತಂ. | 191 ||

179. Fifth instance: ○○○ | ○○○ | ○○○ | ○○○ | ○○○ | ——, the Vanajadala. (Five Tribrachys' and two long syllables.)

ವರ್ಣಜದಳಂ

ನ-ನ-ನ-ನ-ನ-ಗ-ಗ್.

192⁴⁾

180. Sixth instance: vvv | $\text{v}\text{--}\text{v}$ | $\text{--}\text{v}\text{v}$ | $\text{v}\text{--}\text{v}$ | $\text{v}\text{--}\text{v}$ | $\text{v}\text{--}\text{v}$, the Kanakâbjanâya; Caesura not pointed out.

ಕರ್ನಾಟಕ ಸೀರಿಯಸ್

వె-చె-చె-చె-చె-చె-చె

193 5)

^{181.} Seventh instance: the Narkutaka (*Narkataka*)⁶, is the same with *Konokabianfyo* (2).

1) Also in Rb. 2) Not in Rb. 3) Also in Rb. 4) Only in Rb. 5) Not in Rb.
Only in M.; it appears therein in a highly corrupt form; its third line, however, is identical
with the Kanakabhinav's scheme.

18. Dhriti. Quarters of 18 syllables; 262144 vṛittas possible

ಧೃತಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 18 ಅಕ್ಷರಂ ಹಾದವಾಗಿ ಪುಟ್ಟಿವ
262144 ಪೃತ್ಯಂಗಳೊಳಗೆ

182. First instance: —— | ೦೦— | —*೦ | ೦—೦ | —೦೦ | —೦—, the Mallikāmālā; Caesura at 8 (vasu).

ಮಲ್ಲಿಕಾಹಾತೆ

ಜ್ಞಾಲೇ-ಹಾಯು-ದಿನೇಶಯು*ಗೃ-ಶಿಳಾಂಕ-ಪಾವಕರೆಂಬಿವರ್^{१)}
ಲೀಲೇಯಿಂ ಬರೆ, ವಿಶ್ವಮು*ವಸು-ಸಂಖ್ಯೆಯೊಳ್ಳ ಸಿಲೇ, ಭಾಮಿಸೀ, |
ಸೀಲ-ಲೋಲ-ಸಹಸ್ರ-ಕುಂ*ತಳೆ, ಸಂದುದ್ವಿತಿದು ಮಲ್ಲಿಕಾ
ಹಾಲೆಯೆಂಬುದು ನಿಶ್ಚಯು* ಕವಿ-ರಾಜಯಂಸ-ಪಿಸಿಮಿಂತಂ. || 194 ||

183. Second instance: —— | —*೦ | ೦೦೦ | —— | —— | ——, the Kandarpajāta; Caesura at 5 (kāmāstra).

ಕಂದಪರಜಾತಂ

ಮ-ತ-ನ-ಯ-ಯ-ಯು || ನಿರತಿ ಕಾಹಾಸ್ತು ದೊರ್ನೆ. || 195 ||

184. Third instance: ೦೦೦ | ೦೦೦ | ೦೦-* | ೦೦— | —೦೦ | —೦—, the Aravinda; Caesura at 9 (nidhi).

ಅರವಿಂದಂ

ಸುರಪ್ಯರಯುಗ-ಪವನ-*ದ್ವಿತಯಾಕಾಶಾಂಬು-ಗುಣಂಗಳ್ಳು^{२)}
ಸೇರದಿರೆ, ಯತಿ ನಿಥಿಯೊಳ್ಳ*ಸಿಲೇ, ಕೇಳಳ್ಳ, ಆಸಂದದೊಳಿಂದು |
ಸಿರತಿತಯದೊಳಿಂದನೇಲೋ*ದೆಲೆ, ಸೀಲಾಬ್ಜೈಕ್ರಣಾತೆ, ಸೀನಾ! ಈ
ಸುರುಂಡಿರಮೆನಿಂದದೆ ದಲ್ಲಾ*ಪೆಸರಿಂದು ತಾನ್ ಅರಪಿಂದು. || 196 ||

185. Fourth instance: ೦೦— | ೦೦೦ | ೦—೦ | ೦೦೦ | —೦೦ | ೦೦—, the Hamsaka.

ಹಂಸಕಂ

ಸ-ನ-ಜ-ನ-ಭ-ಸಂ. || 197 ||

1) Also in Rb.

2) Not in Rb.

3) Only in Rb.

19. Atidhṛiti. Quarters of 19 syllables; 524288 vṛittas possible

ಅತಿಧೃತಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳಾ 19 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ
524288 ವೃತ್ತಂಗಳೊಳಗೆ

186. First instance: ೻೻೻ | ೻೻೻ | ೻* | ೻೻ | ೻೻ | ೻೻ | ೻, the Tarāla;
Caesura at 8 (diśākari; B., D.: mahiṣvara = 16).

ತರಳಂ

ಸರಪ-ಶೈತಕರಾಗ್ನಿ-*ಮಾರುತ-ಭಾಸುಯುಗ್ನಿ-ಗಣಂಗಳಿಂ
ಪರದೊಳೆಹಾಪ್ರಿ ಹಿಮಾಂಶು*ಶೈವನಾಗೆ, ವಿಶ್ವಮಂಜು ದಿಶಾ |
ಕರಿಗಳೊಳ್ಳಾ ನಿಲೆ, ಸುದು*ದಿಂತಿದು ನಾಗವಮರ-ವಿಸಿಮಿರ್ತಂ,
ತರಳ-ಲೋಚನೆ, ನಾಮು*ದಿಂ ತರಳಂ ಕವೀಂದ್ರು-ಜನ-ಸ್ತುತಂ. || 198 ||¹⁾

187. Second instance: ೻೻೻ | ೻೻೻ | ೻೻೻ | ೻೻* | ೻೻ | ೻೻ | ೻೻ | ೻, the Megha-
visphurjita; Caesura at 12 (mārtandā).

ಮೇಧುವಿಸ್ವಾಜಿರತಂ
ಯ-ಮ-ನ-ಸ-ರ-ರ-ಗಂ || ವಿಶ್ವಮಂ ಮಾತ್ರಂಡವೊಳ್ಳ. || 199 ||²⁾

188. Third instance: ೻೻೻ | ೻೻- | ೻೻೻ | ೻೻* | ೻೻೻ | ೻೻೻ | ೻೻ | ೻, the Sārdū-
lavikridita; Caesura at 12 (dineśa).

ಶಾದೂಲವಿಕ್ರೀಡಿತಂ

ಉಮೀರ-ಮಾರುತ-ಭಾಸ್ತರಾಸಿಲ-ವಿಯದ್ದು*ದ್ವಂದ್ವಂ, ಪರಮಾತ್ಮಾಗಳೊಳ್ಳಾ
ಶರ್ವಂ, ವಿಶ್ವಮಂಜು ದಿನೇಶರೆಡೆಯೊಳ್ಳಾ*ನಿಲ್ಪುಂ ಮನುಗೊಳಿಸಂ. |
ಸಿವಾರ್ಥಜಂ ಭುವನ-ತ್ರಯಂಗಳೊಳೆಗೀ*ವೃತ್ತಂ ಪ್ರಸಿದ್ಧಂ ಕರಂ,
ಚಾವರಂಭೋರುರ-ಪತ್ರ-ನೇತ್ರೆ, ಪೆಸರಿಂ*ಶಾದೂಲವಿಕ್ರೀಡಿತಂ. || 200 ||³⁾

189. Fourth instance: ೻೻ | ೻೻ | ೻೻ | ೻೻ | ೻೻ | ೻೻ | ೻೻ | ೻, the Khaḍara-
pluta; Caesura at paksha.

ಶರಜರಪ್ಪತಂ

ರ-ಸ-ಸ-ತ-ಜ-ಜ-ಗಂ || ವಿಶ್ವಮಂಜು ಶಜ್ಜವೊಳ್ಳ. || 201 ||⁴⁾

1) Also in Rb.; B. and D. ಸಾಗ್ರೀಂಗಾನಿಮಿರತಂ. 2) Not in Rb. 3) Also in Rb. 4) H., Ra., Re., D., M., Sb. Paksha's meaning in this instance is doubtful; perhaps 15.

20. Kṛiti. Quarters of 20 syllables; 1048576 vṛittas possible

ಕೃತಿಯೆಂಬ ಭಂಪಸ್ಸಿನೇಂಬ 20 ಅಕ್ಷರಂ ಹಾದವನಾಗಿ ಪುಟ್ಟವ 1048576 ವೃತ್ತಂಗಳಿಂದಗೆ

190. First instance: ೦೦— | —೦೦ | —೦— | ೦೦೦ | —*— | —— | ೦—, the Mattebhavikridita; Caesura at 13; Ra., II. at 10 (daśa).

ಮತ್ತೇಭವಿಕ್ರಿಣಿತಂ

ಶೈಸ್ಸೇಂದು ಜ್ಞಲನು ದಿವು ಧರೆ ಜಲಂ *ದ್ಯೈತ್ವಾರಿ ಕಾಮಾಂತರ-
ಪ್ರಸರೋದ್ಯಾದ್-ಗಣಮಂ, ತ್ಯೈಲೋದಶ-ಯತಿ-*ಪ್ರಸ್ತಾರಮಾಗಿದೋಡೀ |
ವಸುಧಾ-ಚಕ್ರದೋಳಯ್ಯೆ ಸುದುಮು ಕರುಂ*, ಮತ್ತೇಭವಿಕ್ರಿಣಿತಂ
ಪೆಸರಾಯ್ಯಂತಿದು ಪೀಗಳಾಹಿ-ವರಸಿಂ*, ವ್ಯಾಲೋಲ-ಸೀಲಾಲಕೇ! || 202 ||¹⁾

191. Second instance: —೦೦ | —೦— | ೦೦೦ | —*೦ | —೦೦ | —೦— | ೦—, the Utਪಾ-
lamālē; Caesura at 11 (rndra).

ಉತ್ಪಾಲವನಾಜಿ

ಶೀತಕರಾನಲೇಂದ್ರಪುರ-ಚಂದ್ರ-*ಶಿಂಕ-ಹುತಾಶನು ಲ-ಗೋ
ಮೇತವೋಡಂಬಡುತ್ತಮಿರೆ, ರಂದ್ರ*ರ ಸುಖ್ಯಯೋಽಭಾಗೆ ವಿಶ್ರಮಂ, |
ಸಾತಿಶಯೋಕ್ತಯಿಂದಿದು ವಿರಾಜಿ*ಸುಗುಂ ಕಮಿ-ರಾಜಹಂಸನಿಂ
ಭೂತಳದೋಳ್ ನೆಗಡ್ಯೈವಡೆದುತ್ತ್ವಲವಾಲೆ, ವಿಲೋಲ-ಲೋಚನೇ! || 203 ||²⁾

192. Third instance: ೦೦೦ | —೦೦ | —೦೦ | —*— | ೦೦— | ೦೦— | ೦—, the Anavadya (D. anamadhyā, M. anavandya); Caesura at 11 (rndra).

ಅನವದ್ಯಂ

ನ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ರಂಧ್ರನ ಸಂಖ್ಯೆಯೋಳಿ. || 204 ||³⁾

193. Fourth instance: —೦೦ | —೦೦ | —೦೦ | —೦೦* | —೦— | ೦೦— | ೦—, the Vanamanjari; Caesura at 12 (dinanātha). It is the Vanavallari of Rb., the Nāgaranjita of Ra., II.

ವನಮಂಜರಿ (ವನವಲ್ಲಿ, ಸಾಸರಂಜಿತಂ)

ಭ-ಭ-ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ದಿನನಾಥರೋಳಿ. || 205 ||⁴⁾

1) Also in Rb.; ಕ್ರಿಂತಾಹಿ only in B. and D., the others ಸಾಗವತ. 2) II., Ra., Re., Rb., M., D. 3) H., Ra., Re., M., D. 4) Also in Rb.

21. Prakṛiti. Quarters of 21 syllables; 2097152 vṛittas possible

प्रकृतियेंब भूदस्मिन्नेहोऽ 21 अक्षरं पादवनाग्नि षट्पुण
2097152 वृत्तंगल्लोऽग्ने

194. First instance: ुुु | ु—ु | —ुु | ु—ु | ु*—ु | ु—ु | —ु—, the Campaka-mālē; Caesura at 13.

जंपकवा॒ले

त्रिदश-रवी॑ंद्यु-भासृ॒र-ग॒र्जा॑-त्रित्य॑या॒गृद॒र्व॒ग्नि॑ चल्ल॒व
त्तुद॒र्य॒पि॒न् त्र॒य॒र्व॒द॒श॒द॒र्व॒ग॒र्जा॑रे॑ विश्व॒म॒ण॑, निर॒प॒र्त॒रा॑ |
भृ॒द॒य॒क॒र॒ं प॒र॒ं सि॒न॒ग॒र्ज॒र॒ं-म॒र्य॑र॒प॒ल॒व॒र॒ल॒स॒त्ते॑- |
प॒द॒-य॒गे॑, नि॒च॒व॒र॒ंद॒, ग॒द॑, जंप॒क॑वा॒ल॒य॒न॒ल॒ल॒ ल॒इ॒त॒य॑! || 206 ||

195. Second instance: —— | —— | —* ुु | ुुु | ु—*— | ु— — | ु— —*, the Sragdharē; Caesura at 7 (hayanikara).

त्र॒ग्न॑रे॑

धू॒ल॒मि॑-ज॒ल॒ल॑ंद्यु॑-द॑वा॒रा॑*ध॒प॒प॒र॑-ग॒र्ज॒दी॑*व॒म॒ु॒ते॑ ते॑र॒य॑-त्र॒य॒ंग॒रा॑*
ता॒म॒ेत्त॒० ब॒द॒य॑ च॒ल॒ल॒*ग॒रे॑, य॒य॒न॒ि॒र॒-स॒त्ता॒न॒द॒र॒ग॒रा॑ नि॒ल॒न॒ वी॒* |
त॒त्त॒म॒, ध॒य॒क॒ल॒ंका॑*र॒म॒ि॒द॒न॑ ज॒न॒का॑*न॒द॒व॒य॑ व॒म॒ा॒द॒ग॒ंग॑, न॒ग॒-*
ध॒ा॒म॑-प॒र॒ै॒द॒द॒म॑-क॒ै॒रा॑*न॒ि॒ते॑, उ॒ग॑! प॒स॒र॒िं॑*न॒ग॒र॒ा॑-न॒ा॒म॑-प॒त्त॒०|| 207 ||

196. Third instance: —— | ुुु | ——* | ुुु | —— | ुुु | ——, the Tarāṅga-ma (M. turaṅgama); Caesura at 9 (randhra).

ते॒र॒ंग॒म॒० (ते॒र॒ंग॒म॒०)

र॑-न॑-र॑-न॑-र॑-न॑-र॑ं || य॒ति॑ च॒ञ्च॒द॒न॑.

|| 208 ||

197. Fourth instance: ुुु | ुुु | ुुु | ु—* | ु— — | ु— — | ——॒ | ——, the Lalitagati; Caesura at 12 (ravi).

ल॒लि॒त॒ग॒ति॑

न॑-न॑-न॑-य॑-य॑-त॑-म॒॑ || वि॒रा॒म॑ च॒नि॒य॑र॑.

|| 209 ||

1) Also in Rb.

2) Re., D., M.

3) H., Ra., Re., M., D.

22. Ākṛiti¹⁾. Quarters of 22 syllables; 4194304 vṛittas possible

ಅಕ್ಷತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 22 ಅಕ್ಷತರಂ ಹಾದವಾಗಿ ಪುಟ್ಟವ
4194304 ವೃತ್ತಂಗಳೊಳಗೆ

198. First instancee: ००— | —०— | —०—० | ०००० | ००—* | —०— | —०— | —०— | —, the Mahāsrāgadhārē; Caesura at 15 (paksha).

ಮಹಾಸ್ರಗಧಾರೀ

ಮರುದಾಕಾಶದ್ವಯೇಂದ್ರಾಸೀಲ-ಹುತವಹಯಯು*ಗಾಂಗಜನಾಂತಕರ್ಣಾ
ಒರೆ, ಪ್ರಕ್ರ-ಸಾಧನದೊಳ್ಳ ಸಿಲ್ಲಿರೆ ವಿರತಿ, ಮಹಾಂಸ್ರಗರಾ-ನಾಮ-ಪ್ರತ್ಯಂ, |
ಗುರು-ವಿದ್ಯಾ-ಪ್ರೇಮಿ, ಅಭಾಷಸದೆ ವಿಲಸಿತೆ, ಚಾ*ವಾನನನೇ, ಕಾವ್ಯ-ಹೋದಾ
ಸ್ಸರಿತ-ಪ್ರೌದ್ಯಾಸಿ, ಕಾಂಚೋ-ಖಚಿತ-ರಸನ-ಯು*ಕ್ಷಾಂಗನೇ, ಕೇಳ, ಪ್ರಿಯಾಷ್ಟೀ! || 210 ||²⁾

199. Second instancee: —०० | —०— | ००० | —०— | ०००* | —०— | ००० | —, the Bhadraka; Caesura at 15 (paksha).

ಭದ್ರಕಂ

ಭ-ರ-ನ-ರ-ನ-ರ-ನ-ಗಂ || ವಿರತಿ ಪಕ್ಷದೊಳ್ಳ. || 211 ||³⁾

200. Third instance: —०० | —०० | -*०० | —०० | —००* | —०० | —०० | —०० | —, the Vanamaijari; Caesura at 7 (hayavrāta, turagavrāta) and 8 (gajavrāja, gajavrāta). (Seven Daetys and a long syllable.)

ವನಮುಂಜರಿ

ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಜಯವ್ರತದೊಳ್ಳಂ ಗಜವ್ರತದೊಳ್ಳಂ. || 212 ||³⁾

201. Fourth instance: ००— | —०— | —०— | ००—* | —०० | —०— | —०— | —०— | —, the Cūtakuja; Caesura at 12 (padminimitra).

ಕೂತಕುಜಂ

ನ-ಮು-ರೆ-ನ-ಭ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಸದ್ಗುನೀಮಿತ್ರದೊಳ್ಳ. || 213 ||³⁾

1) From here our MSS., with the exception of B., show irregularities in the headings. B., however, with D., calls class 25 (against M., Rb. and Rc.) Atikṛiti. Class 22 is Akṛiti in D., II.; Akṛiti in Ra., Re., and B.; Atikṛiti in Rb.; Vikṛiti in M. 2) Also in Rb. 3) Not in Rb. and B.

23. *Vikṛiti*¹⁾. Quarters of 23 syllables; 8388608 vṛittas possible

ವಿಕೃತಿಯೆಂಬ ಭಂದಸ್ಸನೋಳ್ 23 ಅಕ್ಷರಂ ಪಾದವನಾಗಿ ಪುಟ್ಟವ
8388608 ವೃತ್ತಂಗಳೊಳಗೆ

202. First instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦, the Hamsagati; Caesura according to H., Ra. and M. at 8 (vasu); according to Re., B. and D. at 11 (hara). (Proeleusmaticus, six Daetys and a long syllable.)

ಹಂಸಗತಿ

ದಿವಿಜ-ಪಡಂಬುಜಮಿತ್ತ-ಗೀರ್-ಪ್ರಕರಂ ಲ-ಗಮ್ಮಂ ಕ್ರಮದಿಂ ಪದದೊಳ್²⁾
ವಿವರಿಸೇ, ಬಂದು ವಿರಾಜಿಸೇ ವಿಶ್ವಮರಣ ವಸು-ಸಂಖ್ಯೆಗಳೊಳ್, ನಯದಿಂ |
ದೇ ಪಿಚಲಿತಂ ಪದ-ಫ್ರೈಯನಾಳ್ಯೆಸಪ್ತತ್ರಿರೆ, ಕೇಳಾ ಕಳ-ಹಂಸ-ಗತೀ,
ಭುವನದೊಳ್ಳೀ ತೆಜದಿಂದಮೇ ಸಂದುದು ಹೀಗಳನಿಂದಿರು ಹಂಸಗತೀ. || 214 ||³⁾

203. Second instance: ೦೦೦ | ೦೦೦ | ೦೦೦*೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦, the Mattākrid⁴⁾; Caesura at 8 (kari).

ಮತ್ತಾಕ್ರಿಜ

ಮುನ್ನಂಭೂಮಿಧ್ಯಂದ್ವಾಕಾಶಂ*ಸುರಪುರ-ಗಣಮೇಸೆದಿರೆ, ಗೀರ್-ತತೀಯಂ
ದಿನಿತ್ತಲ್ ವ್ಯಕ್ತಂ ಶ್ವರೂಪೇಶಾನರ್ದ*, ಕರಿಯೋಳೆ ನಿಲೆ ಯತಿ-ತತಿ, ಉಲ್ಲಿತ-ಪದೋಳೆ |
ತ್ವನ್ನಂ ಪ್ರತ್ಯೇಂ, ಭಿನಾಳುಭ್ರಾಂತೀ*, ಕವಿ-ವರ-ಮತದಿಸಿದತಿಶಯತರಮಿಂ
ತೆಸ್ವಿಂದಾರಿಂತ್ರು ಮತ್ತಾಕ್ರಿಜಾ*ಹ್ಯಯಮಿದನ್ನೋಪ್ಯದು, ಸರಗಿರುಹ-ಮುಖೀ! || 215 ||⁵⁾

204. Third instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦* | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦, the Saundara; Caesura at 12 (dinanātha).

ಸೌಂದರಂ

ನ-ಭ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ವಮಣಂ ದಿನನಾಥಸಾನಹೋಳ್. || 216 ||⁴⁾

1) Ra. *Vikṛiti*, Re. *Kṛiti*, M. *Prakṛiti*, D. *Kṛiti*. In Rb. there is nothing corresponding to *Vikṛiti*. 2) Not in Rb. 3) Re., M., B., D. 4) Re., M., D. In Ra. there is a much mutilated *Vidālitasarasijā*, probably the same with No. 211.

24. Saṅkṛiti¹⁾. Quarters of 24 syllables; 16777216 vrittas possible

ಸಂಕೃತಯೆಂಬ ಭಂದಸ್ಸನೋಽ 24 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪಟ್ಟವ
16777216 ವ್ಯತ್ಯಂಗಳೊಳಗೆ

205. First instance: ೦೦೦ | ೦೦೦ | -*೦೦ | ೦೦೦ | -*೦ | ೦೦೦ | ೦೦೦ | ೦-- , the Lalita; Caesura at 7 (giri); Alliteration also in the course of the lines.

ಲಲಿತಂ

ಸುರಪುರ-ಯುಗಳಂ * ಬರೆ, ಶಶಿ-ದಿವಿಜಂ * ಖರಕರ-ಸುರಯುಗ-ತೇಣೀಯಂ
ವಿರಚಿಸೆ ಕಡೆಯೊಳ್ಳಾ,* ಬರೆಸಿರೆ ಪದ-ಮಿ*ಸ್ತುರದೊಳೆ ಗಣಾ-ನಿವಹಂಗಳ್ಳಾ, |
ಗಿರಿಯೊಳೆ ಯತಿಗಳ್ಳಾ*ದೊರಿಕೊಳೆ, ಲಲಿತಾ*ಕ್ಷಾರ-ಪದ-ರಚನೆಗಳಿಂದಾ
ಪರೆದುದು, ಲಲಿತಂ * ಧರೆಗಿದು ಪೆಸರಾ* ಗರೆ, ಸರಸಿರುಹ-ದಳಾಕ್ಷೀ! || 217 ||²⁾

206. Second instance: -೦೦ | --*೦ | ೦೦೦ | ೦೦-* | -೦೦ | -೦೦ | ೦೦೦ | ೦-- , the Tanvi; Caesura at 5 and 12 (bāṇa = 5, adri = 7), or simply at 12.

ತಸ್ಮಿ

ಇಂದು-ನಭಂಗಳ್ಳಾ*ಸುರಪುರ-ಪವನೇಂ*ದುದ್ದಯಮಾಗಿರೆ, ಕುಲಿಶ-ಜಲಂಗಳ್ಳಾ
ಮುಂದಿರೆ, ಬಾಣಾಾ*ದ್ವಿಗಳೊಳೆ ಯತಿಗಳ್ಳಾ*ಸಿದಿರೆ, ಸೀನ್ ಅಜ್ಞಿಯತಿಯದಿಂ
ದು, |
ಸುಂದರಿ, ವ್ಯತ್ಯಂ*ದ್ವಿತ-ಪದ-ಲಲಿತಂ*ಸಂದುದು ಹಿಂಗಳನುಮತದಿ, ಸಂಪೂರ್ಣಾಂದಿನಾಂದು-ನಿಭಾಸ್ಯೇ, * ಧರೆಗಿದು ಪರಿದ*ತ್ತೇಲ್ಲಿಯಮುದ್ಧವಕರಮೇನೆ, ತಸ್ಮೀ. || 218 ||³⁾

207. Third instance: ೦೦೦ | ೦--೦ | -*೦೦ | -೦೦ | -೦೦ | -೦೦ | ೦--೦ | ೦--೦ | ೦-- , the Arkamariči; Caesura at 7 (śaila; M. giri).

ಅಕ್ಷಮರೀಜಿ

ನ-ಜ-ಭ-ಭ-ಭ-ಭ-ಜ-ರಂ || ವಿಕ್ರಮಣಾ ಕೈಲಂಡೋರ್. || 219 ||⁴⁾

208. Fourth instance: ೦೦೦ | ೦--೦ | -*೦೦ | ೦--೦ | ೦--೦ | ೦--೦ | -೦-- | ೦-- , the Pañkaja; Caesura at 8 (dikkari).

ಪಂಕೇಜಂ

ನ-ಜ-ಭ-ಭ-ಭ-ಜ-ರ-ನು || ವಿರಾಮಂ ದಿಕ್ಕುರಿಯೋರ್. || 220 ||⁵⁾

1) Ra. Satkṛiti, Rb. II. Saṃskṛiti, Rc. Samskruti, D. Prakṛiti, M. Atikṛiti. 2) M., Re., D., B.; Rh. calls it Tilaka, but, in a second instance, also Lalita. 3) M., Re., D., B. 4) M., Re., D. 5) M.

25. Abhikṛiti¹⁾. Quarters of 25 syllables; 33554432 vṛittas possible

ಅಭಿಕೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 25 ಅಕ್ಷರಂ ಹಾದವಾಗಿ ಪುಟ್ಟವ
33554432 ವೈಶ್ಲಿಂಗಳೊಳಗೆ

209. First instance: —oo | ——*— | oo— | —*oo | ooo | ooo* | ooo | ooo | —, the Krauñcapada; Caesura at 5, 5 and 8 (bhūta, śara, ḥāgaja); two Alliterations.

ಕ್ರೌಂಚಪದಂ

ಶ್ರೀತಕರೋಮೀರ್ - *ಪಾತ - ಶರಾಂಕರ್, *ಯುಗ - ಮಿತ - ಸುರಪುರ - *ಸಿವಹದ
ಕಡೆಯೊಳ್ಳ²⁾
ಭೂತಗಣೋಶ್ರು, *ಭೂತ - ಶರಾಶಾ* ಗಜದೊಳೆ ಯತಿಗಳು*ಮೇಸೆದಿರೆ, ಪೆಸರಿಂ, |
ಸೀತಿ - ಯುತ್ತೇ, ಕೇಳ್ಳಾ*, *ಸಾತಿಶುಮೋತ್ತಿ - *ಕ್ರಮದೊಳೆ ನೆಗಳ್ಳುದಿ*ದತ್ತಿಶಯ - ರಚನೋಲ್
ಪೇತಮಶ್ಚೋಮೋರ್ಮೀರ್ - ತಳಕಂ ಕ್ರೌಂ*ಚಪದಮಿದತ್ತಿಶಯ - *ಪದ - ರಚನೆಗಳಿಂ. || 221 ||

210. Second instance: ooo | ooo | oo*o | ooo | oo-* | —oo | —oo | —oo | —, the Hamsapada (M. -gati); Caesura at 8 and 7 (kari, giri).

ಹಂಸಪದಂ

ದಿವಿಜಪುರ - ಯುಗಮು*ವಜ್ಞ ಪರದಸೀಲಂ, *ಶ್ರೀತಕರ - ಶ್ರೀತಯು, ಕಡೆಯೊಳ್ಳ³⁾
ಭವಸಿರೆ, ಕರಿ - ಗರಿ - *ಗಳನೆಗಳೊಳೆಗುಂ*ತಳ್ಳೆಸೆಗುಂ ಪದ - ಪಿಶ್ರಮಣಂ, |
ಭುವನದೊಳೆತಿಶಯ - ತರಮಿದೂ ಹ್ಯಾದಯೂ*ಸಂದಕರು ಕ್ಷತ - ಸೌಖ್ಯತರು
ಕವಿ - ಜನ - ಹಿಂತಕರ - *ಮಿದಸಜ್ಞಾ⁴⁾, ಕಳದ್ದಿ, *ಹಂಸ - ವಿನಿಮೀರ್ - ಹಂಸಪದು. || 222 ||

211. Third instance: ooo | ooo | ooo | ooo* | ooo | ooo | ooo | ooo | ooo | —, the Vidañitavanaruha; Caesura at 12 (dinakara). Cf. Note ad. v. 216.

ವಿದಾಂತವಸರುವಂ

ನ - ನ - ನ - ನ - ನ - ನ - ನ - ಗಂ || ಯತಿ ದಿನಕರಕಚೆಯೊಳ್ಳ. || 223 ||

1) Rb., Re., M. Abhikṛiti; D., B. Atikṛiti. 2) Rb., Re., M., D., B. 3) Re., D., B., M.

4) Rb., Re., M., D.

26. Utkṛiti. Quarters of 26 syllables; 67108864 vr̄ittas possible

ಉತ್ಕರ್ತಿಯೆಂಬ ಭಂದಸ್ಸನೊಳ್ಳ 26 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ
67108864 ಪೃತ್ಯಂಗಳೊಳಗೆ

212. First instance: —— | —— | — * ~ | ~~~ | ~~~ | ~~~ | ~~~ | -* ~ | ~— | ~—, the Bhujāngavijñimbhita; Caesura at 8 and 11 (hari, hara).

ಭುಜಂಗವಿಜ್ಞಂಭಿತಂ

ಅದಿ-ಕ್ಷಾಯುಗಾಕ್ಷಾಶಾಗ್ರಂ * ಪುರ-ಮಿತ-ಸುರಪುರ-ಸಹಿತಂ * ಕ್ಷೀಶಾನು-ಮರುಲ-
ಲ-ಗಂ

ಪಾದಾಂತಕೊ೦ರೆಂತೆ೦ಪ್ರತ್ಯೋ, * ಹರಿ-ಹರರೆ೦ಳೆ ಯತಿ-ಸಿಯಮು, * ವಿನಾತ-
ಪಿಭೂತಿಯೊಳ್ಳ |

ಪಾದಾಂತಕೊ೦ದ್ರುಂತಕೊ೦ಳ್ಳಂ * ಪಡೆದುದು ಧರೆಗತಿವಿತತಂ * ಕವೀಂದ್ರು-ಸಹಾಯದಿಂ
ದೋದಲ್ ಚೆಲ್ಲಿಂ ಪ್ರತ್ಯೋ, ಕೇಳಾ * ಪ್ರಿಯ-ವದನ-ವಸಿತೆ, ಹೆಸರಿಂ * ಭುಜಂಗವಿಜ್ಞಂಭಿತಂ.
|| 224 ||

213. Second instance: —— | ~~~ | ~~~ | ~~~ | ~~~ | ~~~ | ~~~ | ~~~ | ~— | —, the Apavâha.

ಅಪವಾಹಂ

ಮು-ನ-ನ-ನ-ನ-ನ-ನ-ನ-ಸ-ಗ-ಗಂ. ²⁾
|| 225 ||

214. Third instance: ~~~ | ~~~ | ~*~ | ~~~ | ~~~ | ~*~ | ~~~ | ~~~ | ~~~* | —, the Vanalaté; Caesura at 8 (kari, hari); four Alliterations in each Quarter. (Six Procelesmaticus' and a Spondeus.)

ವನಲತೆ

ಅದಿಭಿಜಪ್ರರಮಿರೆ * ಮದ-ಗಜದೆಡೆಗೆಳೋ*ಳೋದಪಿರೆ ನಂಯದೊಳೆ * ಬಂದಾ
ತುದಿಗಳೊಳ್ಳದಯಿಸೆ * ಸದಮುಲ-ಗುರು-ಯುಗ * ಮದು ಕರಿ-ಹರಿ-ಯತಿ*ಯಿಂದು |
ವಿದಿತಮೀದವಸಿಗೆ * ಪ್ರದಿದಿರೆ ರಸದೊಳೆ * ಪಡೆದಿದನತಿಮುದೆ * ದಿಂದು
ಮ್ಯಾದು-ಪದ-ರಚನೆಯೊ*ಳೋದಪಿದೊಡಿದನಸ್ತಾ*ಪ್ರದು, ಸತಿ, ವನಲತೆ*
ಯೆಂದು. ³⁾
|| 226 ||

1) H., Ra., Re., M., D., B.

2) Rb.

3) Re., M., D., B.; in H., Ra. only a few words.

215. Fourth instance: ००० | ०—० | ०*०० | ००— | ००*० | ००० | ०००* | ०—० | ०—, the Munimata (M. Munimana); Caesura at 7 (muni). Rb. calls it saraṭa.

मुनिमतं (सरात्)

असीमिष-भानु-दि*विज-पवनं बरे*, सुरघुरयुग-घु*र-भानु-ल-ग०,
घुन-युते, सिन्धुये* मनदसुरागदि*सिरे मुनी-तत्तियेऽळे विश्रुमण०, |
मनवैरोसैदैर्विद*ननुनयदिंदशी*, विनमीक-ललित-पदेर्वैक्ते गळ०
जन-हितेमिंतिदु* मुनिमतमेंबुदु*; सिनगसुपिदे, के*ळे दी, सिरुत०.

|| 227 ||¹⁾

216. The Samavṛittas beginning with ukta (उक्ते) and ending in utkṛiti have thus been described.

कैंद०

उक्ते० मौदलागिरे पूरा
वैर्वैक्तेदिनुक्ते तियनेय्ये, समवृत्तमुमुमु, |
वृक्तेतरमागे, वृद्यु-मधु
रैर्वैक्ते गळ० तिलिय पैद्धैनंबुज-वदनै! || 228 ||²⁾

217. Their sum is 67108864. (shaṭka = 6; naga = 7; mṛigadhara = 1; ambara = ; nāga = 8; gaja = 8; gitu = 6; yuga = 4.)

युग-युतु-गज-नागांबर-
वृग्धर-नग-पट्टुपेनिप वृत्तेद लेक्क० |
सैरोगल्लिसि त्वैर्कुर्व०; गैरोल्लिपु
दग्गलौत-गुरु-नीलय-नागवमून मतदी०. || 229 ||³⁾

218. A verse teaching how to find out easily each of the six vṛittas most used in Canarese (utpalā, v. 203; śārdūla, v. 200; sragdhare, v. 207; mattebha, v. 202; mahāsragdhare, v. 210; ēampaka, v. 206).

मत्तैऽभविश्रैकितं

गरुप्पैंदादादियेऽक्षत्तेलु; गुरु मौदलै मूरुज्जागे शादैर्वलम्हा
गुरु नालाक्किरलुतु सुग्धरे; लफ्फै-द्वैंद्वैं गुरु-द्वैंद्वैंम्हा |

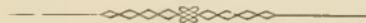
1) Rb. (Saraṭa), M. (Munimana), D., B. In Rb. there appears another, but too mutilated to be recognised; some of its feet, according to the rule of the first line, are Bha-Jn-Sa-Na-Bha-Ya..., after which follows: ranjita-padam...dagradam (idakkum). 2) II., Ra., M., D., B.

3) M., D., B.

ಗರೆ ಮತ್ತೇಭ; ಲಘು-ದ್ವಯ-ತ್ರಿಗುರುಪಿಂದಕ್ಕುಂ ಮಹಾಸ್ವಗ್ರಂ;
ಯರಿಣಾತ್ಮಕೇ¹⁾, ಲಘು¹⁾ ನಾಲ್ಕು ಚೆಂಪಕಮಿವಾಣು ಶ್ರಾತಿ-ಕರ್ನಾರಾಷ್ಟಕಂ. || 230 ||

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಭಗವದ್-ಅರ್ಥ-ಪರಮೇಶ್ವರ-ಕಾರು-ಜರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾ
ಯವಾನ-ವಿಬಿಧ-ಜನ-ಮನಃ-ಪದ್ಮಸೀ-ರಾಜವಂಸ-ತ್ರೀಮೂರ್ತಿ-ಕವಿರಾಜವಂಸ-ವಿರಚಿತಮಪ್ಪ
ಭಂದೋಽಭಿಯೋಳ ಸಮವೃತ್ತವಿವರಣಂ ದ್ವಿತೀಯವಾರ್ಣವಂ.



1) This secondary verso appears in Sa., in a sort of appendix of M., in ch. 6 of Ra., II., as v. 31 in Rd., and as v. 16 in O. In the second line the tu is short though followed by sra (cf. Weber p. 224 seq.); ya before tri, however, is counted as long; ಮತ್ತೇಭ instead of ಮತ್ತೇಭಂ.

III. CHAPTER

ತ್ರೈಯಾಶಾಸಂ

1. Further Sama Vrittis.

ಉತ್ತರಸಮಾಪ್ತತ್ವಂಗಳು

೨೦೮೫

ଚେଂଦଙ୍ଗ

ಅಮರ-ಗಣ-ಯುಗ್‌ದಿಂ ಮುಂ

ದಮದೇಂಜು ಶ್ರೀ-ಗಣು ಬರಲ್, ದುಡಕೆ | [M. ದಮದೀಕರಿಯುಂ ಶಿವಿ]

ಪ್ರಮುದಿತ-ಲಕ್ಷಣಮಹಕ್ಷಾಂ;

ಕರ್ಮಲ-ಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳುದೆನ್ನಾಯೆ ಮತ್ತಿದೂ!

231

220. The *Mālavittas*, that together with the *Dandaka* used to be counted separately.
Cf. v. 235 and No. 55.

ಮೂಲ ಮತ್ತು ಸಾಧನ

二〇八

ಸದಮಲಮುಖಿ, ಅಂ ಸಮಾಜ

ತ್ವದ ತೆಜಿನು ನಿನಗೆ ತಿಳುಪಿಮೆ; ಮಾಲಾವು

ತ್ವದ ಪಾಂಗನೆಯ್ದೀ ಕೇಳ್ಣ, ಇ

ನ್ಯಾದಾತ್ರೆ-ಮತ್ತಿ, ವಿಬುಧ-ಜನ-ಮನೇ ಲೋ-ರಂಜನಮಂ!

$$\begin{array}{c} \\ \text{2}) \end{array}$$

1) In the MSS. it occurs at the end of this Chapter. It is in H., Ra. (the reading of which is peculiar, but very incorrect), Re., M., D., B. H. and Ra's verse mentions, so far as it can be made out, that the first Dāṇḍaka with seven Amphimaeus' (—॒—) is called Vṛishṭiprayāta, and that there are altogether six kinds of Dāṇḍakas. Then H., Ra. and M. adduce another verse (that cannot be restored) wherin Pračīta is mentioned, and which probably wants to state that the other five Dāṇḍakas the quarters of each of which increase by one and one Amphimaeus, bear the common name of Pračīta. See Weber p. 406. 2) In H., Ra., M., D., B.

2) In H., Ra., M., D., B.

221. First instance: —०० | ०—० | ००*— | ००० | —०० | ०*—० | ००— | ००० | —०० | ०—०—, the Lalitapada, Quarters of 30 syllables, Caesura at 8; three Alliterations. (Seven Paenos and a Spondeo.)

ललितपदं

तासै श्री-सूर्य-पव-वरान-सुर-श्रृङ्कर-भानु-मरुदिंद्र-यिधु-
त्सौर्यदे, विराम-
न्दृत्वं पैगुं पद-ची* तानदेलं सकृमहे*, नीनजीपुदी ललितपदं
दान्वे, घुनातिशयै*, सौर्यत-कंठाकृ-भरै*, गा-रस-चिप्पि के, यिलासवति,
काम्ब-
श्री-निलयमुं पिबुध-वरानीतमुन्नज्जु ल-व*चैलै-निजितमुं रजितमुं
कपिगैंदं. || 233 ||¹⁾

222. Second instance: ००० | ००० | ००० | ०*००० | ०००० | ०००० | ००००० | ०००००० | ०००००००, the Kusnmaśara, Quarters of 31 syllables, Caesura at 10; 4 Alliterations.

कुसुमपरं

सुरर पदे नेरवियैलै*करिगैनितनितज्जैलै*, वरकर-समिवारण-पदांतं
पुरमधननीरे, बैके*नेरिदु यति दशमदेलै*धरधरदिनैलै निलै, संतं|
धरियैलैदु नैगै कपि-वर-मुक्तदे जन-नुतदे*परम-पदमेय्यैद
नंतं,
सर्विरह-दृष्ट-नामने*, करवैसेव कुसुमपर-निरतितमुवैबुदु
नितंतं. || 234 ||²⁾

2. The Ardhasama Vrittis

अथ द्वयवृत्तं गला

223. Now follow the Ardhasama Vrittis, in which two and two quarters only are formed of the same syllable-feet, viz. the 1st and 3rd, the 2nd and 4th. Cf. v. 239.

1) H., Ra., Re., Rd., M., D., B. 2) H., Ra., Rd. (where it forms the last verse of the MS.), M., D., B.

ಕೆಂದಂ

ಪ್ರತ್ಯೇ-ಸುಭಾಹಮೆ, ಕೇಳಾ⁴, ಇ
ಪರ-ಶ್ರಾಡ್ಯಾ ಭುಂದದಿಂದ ಪೋಜಗಣ ಮಾಲಾ |
ಪ್ರತ್ಯೇಮನಸ್ಯಾಪಿದೆಸಿನ್ನ
ತ್ವತ್ತಿಯನಸ್ಯಾಪಿದಮೇನಧಸಮ-ಪ್ರತ್ಯೇಮುಮಂ.

|| 235 ||¹⁾

224. First instance: The A ē y u t a k a; number of syllables in the 1st and 3rd quarters 11, in the others 10. The scheme is two times:

..... | ..-.. | ..-.. | ..-
-..- | -..- | -..- | - |

ಅಚ್ಯುತಕ್ಷಾದಾಹರಣಂ
ಶತಮಣ-ಭಾನುಯುಗಾಗ್ರ-ಲ-ಗಂ,
ಶೀತಕರ-ಶ್ರಿತಯಾಗ್ರ-ಹರಂ, |
ಮತಿ-ಯುತೆ, ಬುದ್ಧೊಡಿದಚ್ಯುತಕಂ
ಭೂತಳದೊಳಾ ನೆಗಳ್ಳಧಸಮಂ.

|| 236 ||²⁾

225. Second instance: the D i v i j a k a l p a l a t e^o; number of syllables in the 1st and 3rd quarters 11, in the others 12. The scheme is two times:

-..- | ..-.. | -..- | ..-
-..- | -..- | ..-.. | -..- |

ದಿವಿಜಕಲ್ಪಲತೆಗುದಾಹರಣಂ
ಪಾವಕಾಮರ-ಗೌಣಲಂ ಲ-ಗಂ,
ದಿವಿಜ-ಚಂದ್ರ-ಕುಮುದಾರಿ-ಪಾವಕಂ; |
ಭಾವಿಸುತ್ತುಮಿರೆ, ಕೋಮಲಾಗಿಸೇ,
ದಿವಿಜಕಲ್ಪಲತೆಯಾಯ್ಯ ನಾಮದಿನ.

|| 237 ||³⁾

226. Third instance: the R a v i p r a b h e^o (Viraprakara, Viraprkaka); number of syllables in the 1st and 3rd Quarters (pada) 20, in the others 18. S a r a = 5. The scheme is two times:

..... | ..-.. | ..-.. | ..-.. | ..-.. | ..-.. | ..-
-..- | -..- | -..- | -..- | -..- | -..- |

1) H., Ra., Re., M., D., B.

2) H., Ra. (aēyutaka), Re. and Rd. (aēēutaka), M. (abhyudaka), D. (aēēutaka), B. (aēyutaka).

3) H., Re., Rd., M., D., B.

ರವಿಪ್ರಭೇಗುದಾಂತಣಂ

ಅಮರ-ಸರೈರುಹಮಿತ್ತ-ಗಣಂ, ಶರ-ಸಂಖ್ಯೆಯ ಮುಂದೆ ಲ-ಗು,
ಸೋಮ-ಗಣಂಗಳೆ ನಾಲ್ಕೆಡೆಯೊಳ್ಳ ಬರೆ, ಪಾವಕ ಮರುತೆಂ |
ಕ್ರಮದೆಂಳೆ ಬಂದನಲೇಂಹು-ಹಿಲೇಂಹು-ಹದ-ದ್ವಯದಿಂ ಸಿಯಮಂ;
ನಾಮಪುದಕ್ಕೆ ರವಿಪ್ರಭೇಯಾಗಳೆಯಕ್ಕುಮಬ್ಜ-ಮುಖೀ! || 238 ||¹⁾

227. Supplementary description. Pāda=quarter.

ಕಂಡಂ

ಪಾದ-ವಿಪಯಾಸಸದೆಂಳೀ
ಭೇದಂಬಿಡೆಕ-ವರ್ಣ-ಹಿನಾಧಿಕದಿಂ |
ದಾದಂದರ್ಥಸಮು ಹೇಸ
ರಾದುದದು ಬಗೆದು ಕೇಳ್ಳಂದಬುಜ-ಹದನೇ! || 239 ||²⁾

3. The Vishama Vṛittas

ವಿಷಮವೃತ್ತಂಗಳು

228. Here follow the Vishama Vṛittas, in which all quarters (pāda) are more or less different from each other. Pada=verse.

ಕಂಡಂ

ವಿಪರೀತ-ಗಣಾಂಕರವಾ
ಗಿ, ಪರಂಗಳ್ಳ ನಾಲ್ಕು ಪಾದವೆಂದದೆ ಸಿಲ್ಕುಂ; |
ಚಪಲಾಷ್ಟಿ, ವಿಪಮವೃತ್ತಮು
ಸುಪದೇಶಿಪೇನವಜಿ ಭೇದಮಂ ಕ್ರಮದಿಂದು. || 240 ||³⁾

229. First instance: the U d g a t a. The scheme is:

— — | — — | — — | —
— — | — — | — — | — — |
— — | — — | — — | — — |
— — | — — | — — | — — | — ||⁴⁾

1) Rd. (viraprakara), L. (viraḥpraka), Sb. and M. (raviprabhē), H. 2) Ra., Ha., M., D., B.
3) H., Ra., M., D., B. 4) The final letters of lines 2 and 4 are doubtful.

ಉದ್ಗತಕ್ಷಮಾಪರಣಂ

ಮರುದಕ್-ವಾಯು ಲಪ್ತಃ ಮುಂದೆ
ಬರೆ ಸರ-ಮರುದ್-ದಿನೇಶನು ಶಶಿ- | [ದಿನೇಶ-ಫಾಹಕಂ]
ವಾರಿಜರಿಪ್ತ-ಸುರಪಾಕ್-ಲ-ಗು
ಮರುದಕ್-ವಾಯು-ರಮಿಂಧಮುದ್ತಂ. || 241 ||¹⁾

230. Besides the Udgata there are various Vishama Vyittas.

ಇಂತು ವಿಷಮವೃತ್ತಮನೇಶ-ಪ್ರಕಾರಮಕ್ಷಮಂ.

231. Second instance: the *Sloka* or *Anushṭup-śleka*; quarters of 8 syllables. The scheme, as far as it is fixed, is the following (oja=an odd quarter, 1 and 3; yugma=an even quarter, 2 and 4), the dots denoting the syllables that are not fixed.

1 2 3 4 5 6 7 8		
· · · ·	— — —	
		5 6 7 8
· · · ·	— — — |	(generally — — — —)
		5 6 7 8
· · · ·	— — — .	(generally — — — —)

ಒನ್ನು ಅನುಪ್ಯಮ-ಶೈಲೀಕ-ಲಕ್ಷಣಂ

ಶೈಲೀಕಂ

ಅಕ್ಷರಂ ನಾಲ್ಕುಳಿಂದತ್ತ
ಲಕ್ಷ್ಯಂ ಯ-ಗಣವೋಜದೋಳಿ; |
ಯಿಕ್ಕ ಯುಗಾಂತದೋಳಿ ಸೂರ್ಯ
ನಕ್ಷ್ಯಂ ಶೈಲೀಕೋಚಿಯೋಳಿ. || 242 ||²⁾
ನಿಜಂ.

1) H., Ra., Re., Rd., Sb., M., D., B.; ದಿನೇಶನು ಶಶಿ occurs in Sb., H. and Ra. There is another Udgata in D. and M. after the *Caturūrdhva*, the scheme of which is as follows:

~~~~ | —— | ~~~ | — |  
~~~~ | —— | —— | — |  
~~~~ | —— | — |  
~~~~ | —— | ~~~ | — ||

2) Re., D., B.

232. The same statement in a Samskr̥it verse (without alliteration).

ಶೈಲೀಕಂ

ಪಂಚಮಂ ಲಘು ಸರ್ವತ್ರ,
ಸತ್ಯಮಂ ದ್ವಿ-ಚತುರ್ಥ-ಯೋಃ, ।
ಪತ್ಯೇ ಚ ಗರು ಜಾನೀಯಾದ್,
ದಿಶ್ಯತೇ ಶೈಲೀಕ-ಲಕ್ಷಣಂ. || 243 ||¹⁾

233. However elsewhere each seventh syllable of all the quarters of the Sloka is allowed to be long (Weber pp. 335, 336; 5, 6, 7. throughout: ——); but such is not the rule given by the author. His rule is that the seventh syllables ought to be alternately long and short. Abdhi=4 or 7. (Karābdhi=shining or great seven?)

ಕಂದಂ

ಎಯ್ಯಾಜೀಳೆಯೆದೆಯೊಳೆ
ಮೆಯ್ಯಗೆ ಲಘು-ಗರು-ಕರಾಳಿ-ಗರು!—ಸತ್ಯಕದೊಳೆ ।
ಎಯ್ಯೋರ್ ಗರು-ಲಘು-ಲಕ್ಷಣ
ಮೆಯ್ಯಗೆ! ಪರಿಪೂರ್ಣಮಷ್ಟಾ-ವರ್ಣಾ-ಶೈಲೀಕಂ. || 244 ||²⁾

234. But as some poets of old have stated that, like each sixth syllable, each seventh one too may be long, all the said syllables may be long.

ಕಂದಂ

ಆಜನೆಯ ತಾಣಾದೊಳೆ ಗರು
ತೋಽಜಿದೊಡಂ, ಶೈಲೀಕ-ಲಕ್ಷಣಂ ಕಡದದವ್ಯಂ |
ಬೇಳಿ ಪೂರಾತನ-ಕವಿಗಳೆ
ತೋಽಜಿದೊಡಂತೆರದಾಜಿಳಿಗೆಯು ಗರುವೃಚಿತಂ. || 245 ||³⁾

1) D., B. A similar verse occurs twice in M. (here and in the first chapter); of its two readings the first is: ಶೈಲೀಕೇನಪ್ತಾಗುರ್ಣಾಯಂ ಸರ್ವತ್ರಲಭುಪಂಚಮುಂ | ದ್ವಿತ್ಯಾಃಧಾರ್ಯಸ್ವಿಂ ಸಮಷ್ಟಾಃಧಾರ್ಯಮನ್ಯಯೋಃ ||; the second one is: ಶಾಷ್ಟಿತಪ್ತಾಃಧಾರ್ಯಾಭೀಳೀಯಾ ಸರ್ವತ್ರಲಭುಪಂಚಮುಂ | ದ್ವಿತ್ಯಾಃಧಾರ್ಯಸ್ವಿಂ ಬ್ರಹ್ಮಾಃಧಾರ್ಯಾಭೀಳೀ || For D. and B.'s reading cf. Weber p. 338.

2) Sb., M., H., Ra., L., D. The true reading of this verse is somewhat questionable, as on MS. agrees with the other. 3) H., Ra., Re., M., L., D., B.

235. Another verso of the common *Sloka* in Canarese.

ಕ್ಷೋಽಕಂ

ಯೋಗಿ-ಯೋಗ-ಚಿದಾನಂದ
ಮಾಗಮಜ್ಞನೆ ಮಾಡಿದು |
ರಾಗದಿಂ, ವಿನತಾಪಾಂಗೀ,
ನಾಗಮರ್-ಮತಂಗಳಿಂ.

[ಯೋಗಿ-ಯೋಗಚಿತಸ್ತೋಮಂ
ಸ್ವಾಗಮಜ್ಞನಮಾಡಿಕಂ |
ರಾಗದಿಂಲಿನತಂಗಿ
ನಾಗಮರ್-ಬರಂಗಳಂ ||]
|| 246 ||

236. Third instance: the *Tripadonnati*; quarters 1, 2 and 4 contain each 10 syllables; quarter 3 consists of 12 syllables, (having two more, from which peculiarity probably the name of the metre is derived). The schema:

-uu | -uu | -uu | -
-uu | -uu | -uu | - |
-uu | -uu | -uu | -uu
-uu | -uu | -uu | - ||

ಶ್ರಿಪದೋನ್ನತಿಯ ಲಕ್ಷಣಂ

ಬಂದ್ರುಗೂರು-ತ್ರಿತೆಯು, ಕಡೆಯೋಳಾ^{१)}
ಬಂದ್ರುಧರಂ ಬರೆ ಮಾಂಜಿದೆಯೋಳಾ^{२)}, |
ಬಂದ್ರು-ಚತುರ್ಪ್ಯಾಯಮಾಗಿರೆ, ಭಾವಿಸು,
ಬಂದ್ರು-ಮುಖೀ, ಶ್ರಿಪದೋನ್ನತಿಯು! || 247 ||

237. Fourth instance: the Pada *Caturûrdhva*. Commencing with 8 (kari) syllables it grows by 4 and 4 (cf. the name of *Caturûrdhva*), so that its second quarter has 12 (diuapa), its third quarter 16 (râja), its fourth quarter 20 (rävapakara) syllables. (The syllables are generally not ordered to be fixed ones, *atra guru-laghu-vibbâgo neshyate*, Weber p. 348.)

ಕಂದಂ

ಕರಿ-ದಿನಪ-ರಾಜ-ರಾವಣ
ಕರೆ-ಪರಿಸಂಖ್ಯಾಕ ರದೆ ಪ್ರೋದಃಸೆಯೆ ಗಣಾಂ |

1) M., D., B. have a similar instance; Ra., H.'s reading too appears above, they calling it *Nâtaka Sloka*. 2) H., Ra., Re., Rd., M., Sb., L.

ತರಮಪ್ಪದು ಚತುರೂಢ್ಯೇಂ [ಶರದಿ ಪದಚ ಇತ್ಯಾಧಿ] 1)
ಪರಿಸ್ಪಂತಂ. ಬಗೆದು ಕೇಳುದರಬ್ಬಿ-ವದನೇ! || 248 ||

238. A verse in the Pada Caturûrdhva metre. Its scheme is:

~~~ | ~-- | --  
~~- | -~ | ~-- | --- |  
~~~ | ~~- | ~-- | ~-- | ~-- | --  
~~- | ~~- | --- | ~-- | ~-- | ~-- | ~-- ||

ಪದಚತುರೂಢ್ಯೇಂ

ಅತಿಶಯ-ವಾಕ್-ಸಂಪನ್ಮಂ
ಶತಪತೀಲ್ರೋಢವ-ಮಹಾಸ್ಯಯೋಽಪನ್ಮಂ ।
ಚತುರ-ಕವಿ-ಕುಲ-ಲಭಾಮು ಗುಣೋಽದುಮೋದ್ವಾಮು
ಚತುರಾನಸೇಂದ್ರ-ಪಿಷ್ಟ್ಯಾ-ಪ್ರತಿಮು ಶ್ರೀ-ನಾಗವಮರ್ನ ಪ್ರತಿಮು. || 249 || 2)

B. THE MORA-METRES³⁾

ಮಾತ್ರಾಭಂದಂಗಳ್

In the first part of a quarter of a verso in a Mora (mâtrô)-Metre there are some not-fixed syllables which do not fall under the category of Feet, but have to represent a certain amount of Moras.

1. The Vaitâlikô (Vaitâli)

239. The number of Moras (mâtrô) in the Vaitâlikô: in the odd (oja) quartors (pâda) 14, in the even (yuk) 16; the sum of all Moras 60.

ಕಂದಂ

ಹೋದಲೋಳ್ ಪದಿನಾಲ್ತೋರಪನೆ
ಯದಾಃಿಂಳ್ ಪದಿನಾಳ್, ಮಾರಜಾಃಿಂಳ್ ಪದಿನಾಲ್ತು ।

1) H., Ra., M., D., B. Pada caturûrdhva must be the true reading. 2) H. Ra. (-ನೇಂ ಪ್ರ-ಮು-ತ್ತ-ಪ್ರತಿಮು), D., B. A praise of Nâgavarma! 3) This heading is not in the MSS.

ಗ್ರದ ಪಾದದೆ ಪದಿನಾಜಿಂ
ತುದಯಿಪುದಜುವತ್ತು ಮಾತ್ರೆ ಷ್ವತಾಳಿಕೆಗಂ. || 250 ||¹⁾

240. Definition of the Vaitālī in a Vaitālī verse: in the odd quarters *first* appear 6 (kara) Moras, and in the even ones 8 (kari); *then* an Amphimaerus (marudishṭa, fire, ——) and a short and long syllable are added to each quarter. The scheme of the verso runs as follows:

| | |
|------------------|----------|
| ○○—○○ \| —○— \| ○— | 14 Moras |
| ○○—○○ \| —○— \| ○— \| | 16 Moras |
| ○○—○○ \| —○— \| ○— | 14 Moras |
| ○○—○○ \| —○— \| ○— \|\| | 16 Moras |

ಷ್ವತಾಳಿಕೆ

ಕರ-ಮಾತ್ರೆಗಳಕ್ಕುವೇಳಿಬೆಯೊಳ್ಳಾ, [ಖರ-ಪಾತ್ರೆ]
ಕರಿ-ಸುಖ್ಯಾತಂ ಮಾತ್ರೆ ಯುಕ್ತಿನೊಳ್ಳಾ, |
ಮರುದಿಪ್ಪ-ಲ-ಗಂ ತದಂತದೊಳ್ಳಾ
ಬರೆ, ಷ್ವತಾಳಿ, ವಿಲೋಲು-ಲೋಚನೇ! || 251 ||²⁾

 Observe here that at the places where no fixed syllables are ordered, in Canarese always two and two short syllables can be taken separately, either as ○○ or ——, so that —— (Iambus) is excluded.

2. The Aupačchandasika

241. The Aupačchandasika differs from the Vaitālike only by the circumstance that instead of the short and long syllable a Bacchicus (——, toyā) is added. The scheme of the following Aupačchandasika verso is:

| | |
|---------------------|----------|
| — — ○○ \| —○— \| ○— — | 16 Moras |
| — — ○○ \| —○— \| ○— — \| | 18 Moras |
| — — ○○ \| —○— \| ○— — | 16 Moras |
| — — ○○ \| —○— \| ○— — \|\| | 18 Moras |

ಓಪಳ್ಳೆಂದಸೀಕಂ

ಕಾ ಹೇಳ್ಣುದು ಹೆಚ್ಚಿ ತೋಯು-ಯುಗ್ರಂ
ತಾಂ ಪಾದ-ಧ್ವಯಕಂತೆ ಬಂದೊಡಕ್ಕಂ, |

ಚಾಪಲನೇತ್ರೀ, ವಿರಾಜಿಸುತ್ತಂ
ದೌಪಚಂದಗೆಕಂ ಕವೀಶ್ವರೇಳೈತ್ತಂ.

|| 252¹⁾ ||

242. The Vaitālīkō's (the Anpaēchandasika being in fact a sub-division of the Vaitālīkō), as they are formed of Mora-feet (mātrā gāṇa), have been treated separately.

ಗದ್ಯವಚನಂ

ಇಂತಾದೌಪಚಂದಗೆಕಂ ವೇಳಾದಲಾಗಿ ಷ್ವೇತಾಳಿಕೆಯುಂ, ಪ್ರಾಂತ್ಯಾಷ್ಟ್ರಿಕೆಯುಂ ಪರಾಂತಿಕೆಯಮೇಂದು ಮಾತ್ರಾಗ್ರಣಾಧಿಕಂಗಳೆಂದುತ್ತು ಷ್ವೇತಾಳಿಕೆಗಳ್ಳಿಂದೆಗುಂ²⁾.

3. The Jāti Gādē

(Gāthā) is introduced. The verse adduced consists of 3 lines (pada) each containing 23 Moras, and shows, to some extent, the peculiarity of the Sloka, (wherein two Amphibraehus' are prescribed), as after the 17th Mera in each line an Amphibrachus (with a long syllable) is to occur.

ಅದಲ್ಲದೆಯು ಜಾತಿಗಾದೆಗಳ ಲಕ್ಷಣವು ಹೇಳ್ಣಿಂ—
ಪದಮಾಜಾಗಿಯು ಶ್ಲೋಕದ ಲಕ್ಷಣವುಮಾಗಿಯು
ವಿದಿತಂ ಜಾತಿಗಾದೆಯೆಂಬುದು. ಸಂದಭಿಧಾನದಿಂ
ದಿದನೇಳುದು, ವಿಲೇಳು-ಪಟ್ಟದ-ಸಂಸಿಧ-ಕುಂತಳೇ! || 253 || [ದಿದನೇಳುಗೆ]³⁾

Its scheme:

| | |
|-------------------------------|----------|
| uu---v---uu---uu \| u--- \| - | 23 Moras |
| uu---v---uu---uu \| u--- \| - \| | 23 Moras |
| uu-(.)uu---uu---uu \| u--- \| - \|\| | 23 Moras |

1) Sb., L., M., Ra., II. 2) Sb., L., M., Ra., H. Their readings differ very much; the one given is the clearest. 3) Sb., II., Ra., M., L. Our reading is that of Sb., II., Ra. and L. M.'s otherwise very deficient reading (instead of ದಿದನೇಳುದು) is ದಿದನೇಳುಗೆ, and would bring the last line also up to 23 Moras. The Gādē (gāthā) has been looked upon as the Āryā (Weber p. 295); but the verse of the text cannot belong to that class, even if M.'s beginning be adopted. Mr. Colebrooke states, p. 446: "The same denomination (gāthā) is applicable also to stanzas consisting of any number of verses (lines) other than four."

C. THE MORA-FEET¹⁾

ಮಾತ್ರಾಗಣಂಗಳು

Introduction

Here feet (*gāṇa*) of a certain number of Moras (not syllable-feet) are first introduced. Such feet, in the *Ragāṭeś*'s, consist either of three, or of four, or of five syllables. The feet of one of the mentioned three classes in their various shapes are, without any restriction, used one for the other (except in a Canarese *vṛitti*, for instance, v. 276).

The forms of the feet, for which rule 289 and its exposition are presupposed, are the following:

1. The 2 feet of three Moras

○○○ (Triamb); —○ (Trochee).

2. The 4 feet of four Moras

○○○○ (Proceleusmatic); —○○ (Daetyl); ○○— (Anapaest); —— (Spondee).

3. The 6 feet of five Moras

○○○○○; —○○○ (Paeon); ——○ (Antibacchic); ○○—○; —○— (Amphimacer); ○○○—.

 Observe that no foot *daro* begin with an Iambus i.e. ○—! This observation is essential as to all the Mora-Feet metres (excepting the peculiar *Samskrīt Āryās* to which *Kanda*, *Aryā*, etc. belong, v. 282 seq.).

1. The *Raghāṭe* or *Ragāṭe*

ರಘಾಟಾಲಕ್ಷಣಂ

243. The *Raghāṭe* is neither built on the system of the syllable-feet nor on that of a mere number of Moras, but on an equal number of Moras (*mātrā*) included within certain feet (*gāṇa*); and harmonises with beating time in music (*tāṭa*).

ಕಂದಂ

ಗ್ರಾ-ನಿಯಮ-ವಿಪಯಾಸದೊ
ಳೆಂತಿವಡೆದೊಳ್ಳೇಸೆದು ಮಾತ್ರೆ ಸಮನಾಗೆ, ಗುಣಾ |

1) This heading is not in the MSS.

ಗ್ರಂಥ ಮತದಿಂದ ತಾಳದ
ಗಣಸೇಗೋಡಂಬಿಪ್ಪದರುವೆ ರಹುತೊಂಧು. || 254 ||¹⁾

244. There are 3 kinds of Ragaļ್ಯ, which are frequently used: the Mandānila, Lalitē and Utsava (Utsāha).

ಮಂದಾಸಿಲ-ಲಲಿತೋಽತ್ವವ
ಮೆಂದೇ ರಗಳಿಗಳ ನಾಮಮಕ್ಕುಂ; ಕ್ರಮದ್ವಿ |
ದೊಂದಕೆ ಪದಿನಾಜೀವ-
ತೈಽಂದಕ್ಕಿರುತ್ತು ನಾಲ್ಕು ಮಾತ್ರೆಗಳಿಬಲೇ! || 255 ||²⁾

245. The Mandānila has 16 Moras in each quarter, the Lalitē 20, the Utsava (utsāha) 24.

ಇಪ್ಪತ್ತು ಮಾತ್ರೆ ಲಲಿತೆಗೆ
ಒಪ್ಪುದು, ಪದಿನಾಜು ಮಾತ್ರೆ ಮಂದಾಸಿಲಕಂ |
ತಪ್ಪು ದುವುತ್ಸಾಹಕ್ಕಾಜ್ಞ
ಯೋಪ್ಪುಪುದಿಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೆಗಳಿಬಲೇ! || 256 ||³⁾

246. First instancee: the Mandānila, with 16 Moras in each quarter, that are enlosed in 4 feet, each of which consists of 4 Moras. The Mandānila verses, like the other Ragaļ್ಯ's, require *at least* two Alliterations (cf. Weber, p. 201. 391), one at the beginning of each quarter and one at the end. A peculiarity also is that the last two quarters' Alliteration generally is different from that of the first two; sometimes each line begins with a different one.

ಮಂದಾಸಿಲಕ್ಕುದಾದರ್ಣಂಗಳ್ಳು

The scheme is four times:

~~~~~ | ~~~~~ \* ~~~~~ | ~~~~~

Descriptive verses<sup>4)</sup>

ಆ ವೇಳಿಯೋಳತ್ತಿ-ಸಂಧ್ಯಮವೇಸದಿರಿ,  
ಪ್ರಾವಲಿ-ಪುರ-ವೀಧಿಗಳೋಳ ಸೇವಿಸಿದಿರಿ |

1) H., Ra., Re., M., Sb., L., D., B. Harśavara, the guru of Rāghava, already composed a Sadgirijā Vivāha in Ragaļ್ಯ's, Can. Bas. Pur. 62, v. 55. 2) D., B. 3) Rc., Rd., D., B. There are no instances for the Ragaļ್ಯ's except in D. and B. (for each a praise), but of a character unfit for the object of the present edition. 4) From the 9th chapter of the Rājaśekhara Vilāsa where they occur after the prose-sentence that follows verse 41. Another instance is found XIV., after v. 106. See Rāvaṇa digvijaya, Mangalore edition p. 10.

ಪವಳದ ರಸ್ಯದ ಗುಡಿಗಳ ಗುಡಿಗಳ,  
ನವ-ವರ್ಣತ್ವ-ಕ-ರಂಗದ ದಾಂಗುಡಿಗಳ,

|| 257 ||

ಮೆಟ್ಟಿದುವು ನಿಟ್ಟಿಗುವ ಮಿಸುನಿಯ ತೋರಣ  
ಮಾಡ್ರಿಕೆಯ ಪುರ-ಜನದ್ವಾಪದೀಶೋರಣ |  
ಮಾನೆಯ ಮೇಲಣ ಪಳವಿಗೆ ಮಳಿರ್ವರಿ,  
ನಾನಾ-ವಿಧ-ವಾಢ್ಯ-ಧ್ವನಿಯಖರಿ,

|| 258 ||

ಕರೆದುವು ಬಿರುದಿನ ಕಪಳಿಗಳಾಗಳ್ರ,  
ಪರೆದುದು ಪಳಪದ ರವಮೆಹ್ಯಾಸಯೋಳ್ರ.  
ಗಿರಿ-ಬಂಧುರ-ಸಿಂಧುರ-ತತಿ ಸಡೆ ತರೆ,  
ಜರ-ವೃಂದದ ಕುಂದದ ಕಳಕಳಮಾರೆ,

|| 259 ||

ಪೂನ ಮೇಳದ ತಾಳದ ಮೃದು-ನಿನದಂ  
ಪಸರಿಸೆ ಗೀತ-ರವಂ, ಕಡು ಡಿನದಂ  
ಬಡೆದಿವರ್ಣದುದು ರಾಜ-ಪ್ರಜಯಂ,  
ಬಿಡೆಹಿಡವಂದುದು ನಾರೀ-ನಿಜಯಂ.

|| 260 ||

<sup>1)</sup>  
A praise

ಶ್ರೀಎಕರ್ಮಣೀಶಾ, ಶ್ರುತಿ-ತತಿ-ದೇಶಾ,  
ಶೋರ್ಕ-ನಿಘಂಘಾ, ಶೋಭಿತ-ಹಂಘಾ, |  
ಪ್ರೀಮ-ನಿವಾಸಾ, ಪ್ರಕಟಾಭಾಸಾ,  
ಕ್ಷೇಮ-ವಿಸರಣಾ, ಕ್ಷಮ-ಗುಣ-ಭರಣಾ!

|| 261 ||

247. Second instance: the Lalitā, with 20 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 5 Moras.

### ಲಲಿತೀಗುದಾದರಣಂಗಳ್ರ

The scheme is four times (the Caesura not always being evidently indicated):

..... | ..... \*

.....  
2)  
Descriptive verses

ಅಲ್ಲಿ ಮಾಮರದಲ್ಲಿ ಮಲ್ಲಿ ಕಾ-ಲತೆಯಲ್ಲಿ  
ಯೆಳೆಯಸುಗೆಮರದಲ್ಲಿ ಒಳರುಹಾಕರದಲ್ಲಿ |

1) An imitation of the only verse occurring in D. and B.

10th chapter, after verse 57.

2) Rājaśekhara Vilāsa,

ಸಂವರೆಯ ತರುಗಳೊಳ್ಳು ಸೂಂಪಿದಿದ ಸುರಯಿಯೊಳ್ಳು  
ಪಾದರಿಯ ಬನದಲ್ಲಿ ವಾಧ್ವನಿಯ ಲತೆಯಲ್ಲಿ      || 262 ||

ತಿಳಕ-ಬಕುಳಾದಿ-ತರು-ನಿವರದಾರವೆಗಳೊಳ್ಳು  
ದಳ-ಫಳ-ಕುಸುಮ-ವಿಸರ-ವಿದಿತ-ವಿಭವಂಗಳೊಳ್ಳು |  
ಪೂಗೊಯ್ಯಲೆಂದಬಲೆಯರು ನೇರೆದು ಬಗೆದಂದು  
ಬೇಗದಿಂ ಪರಿತೆಂದು ಪರಿತೋಽವದಿಂ ನಿಂದು.      || 263 ||

<sup>1)</sup>  
Further descriptive verses

ಸುಧೀ-ದಧಿಘೃತಂ ಮಥು-ಸದ್ಯಿತ್ವ-ರಸಂಗಳಿಂ,  
ಮಧುರತರ-ಭಸಿತ-ಮಿತ್ರಿತ-ಸಿತ-ಜಳಂಗಳಿಂ, |  
ಹಿಮ-ನಿಮಳ-ಮಲಯಚ-ಸುಗಂಧಾನುಲೇವದಿಂ,  
ಕಮಳಿಪು-ಧವಳ-ಕಳವಾಕ್ಕತ-ಕಳಾವದಿಂ,      || 263 a ||

ಪರಿಮಳ-ಮಿಳಿತ-ದಳಿತ-ಸಳಿನ-ಕುಮುದಂಗಳಿಂ,  
ಸರಸ-ಜಂಪಕ-ವಕುಳ-ತಿಳಕ-ಕುಸುಮಂಗಳಿಂ, |  
ದನುನ-ಮರುವಕ-ಬೀಳ್ವ-ಪಲ್ಲವ-ಸೈತ್ರೀಮದಿಂ,  
ಕಮನ-ಘೃತ-ಸಹಿತ-ಗುಗುಳ-ಧೂಪ-ಧೂಮದಿಂ,      || 263 b ||

ಪ್ರಚುರ-ಶುಚಿ-ರುಚಿರ-ರುಚಿ-ಮಣಿ-ದೀಪ-ವಾಲೀಯಿಂ,  
ರಚಿತ-ರಚಿ-ನಿಷಿತ-ಶುಚಿ-ನಾಭ್ಯಾ-ಭೂಎಭ್ಯಾಂಜಿಯಿಂ, |  
ನವ-ನಾರಿಕೇಳ-ಕದಳೀ-ಫಳ-ಪ್ರಸರದಿಂ,  
ವಿವಿಧತರ-ಸುರಭಿ-ರಸ-ವೀಷಿಕಾ-ವಿಸರದಿಂ, ಇತ್ಯಾದಿ      || 263 c ||

<sup>2)</sup>  
A praise

ಸತ್ಯ-ಧರ್ಮ-ಸುಶೀಲ, ಸರ್ವ-ಜನ-ಪರಿಪಾಲ,  
ನಿತ್ಯ-ನಿಮಲ-ಚರಿತ, ನೀತಿ-ಯುತ-ಗುಣ-ಭರಿತ, |  
ಭೂರಿ-ರವಿ-ಸಂಕಾರ, ಭೂ-ದೀನ-ರಕ್ಷೇತ,  
ಕಾರುಣ್ಯ-ವಿಖ್ಯಾತ, ಕಾಮಿತ-ಪ್ರತಿದಾತ!      || 264 ||

1) Rāj. Vilāsa XIII., after v. 51. Other instances occur Rāj. Vilāsa II., after v. 117; XIV., after v. 169.

2) An imitation of the verse in D. and B.

248. Third instance: the Utsava or Utsāha, with 24 Moras in each quarter, that are enclosed in 8 feet, each of which consists of 3 Moras. Cf. the Utsāha v. 339.

ಉತ್ಸಾಹಕ್ಷಣಾಪರಣಂಗಳು

The scheme is four times:

~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~ \* ~ ~ ~ | ~ ~ ~ | ~ ~ ~ | ~ ~ ~

Descriptive verses

<sup>1)</sup>  
(A rebuke)

ಯಾರು? ಏಕೆ ಬಂದಿಯನೇ ವಿಚಾರವನ್ನು ಮಾಡುವಂಥ  
ಪಾರುಪಶ್ಚವಿತ್ತವನ್ನು ತೋರಿ ಕೊಟ್ಟು ಸುದಿಯ ಬೇಕು! |  
ಮಂಗನಂತೆ ಪಲ್ಲ ಕಿಸಿದು, ತುಂಗ-ಸಾಸಿಯಿಂದು, ಬಟ್ಟಿದೆ  
ಹಿಂಗದೆನ್ನು ಕೂಡ ವಿಕ್ರಾಂಗವನ್ನು ಹೇಳಿಸಲೀಕೇ? || 265 ||

ಮೊಗವ ಕಂಡರೀಗ ಮರ್ಕಟಿಗಳ ಹೋಲು ತೋರ್ಪತಿಮುದು.  
ವಿಗಡತನದ ಮಾತುಗಳನೇ ಬೊಗಳ ಬೀಜ! ನಾಕು! ನಾಕು! |

<sup>2)</sup>  
(A lamentation)

ಅಟ್ಟಿ ಅನ್ನಪುಣಿ ಬಿಡನು, ಕೊಟ್ಟಿ ನಾಲ ಕೇಳಿ ಬಿಡನು,  
ಪೆಟ್ಟಿಯೋಳಿವ ಚಿನ್ನದೊಡವೆ ತೊಟ್ಟಿನೆಲು ಯಮನು ಬಿಡನು; |  
ಅಕ್ಕನಿಲ್ಲಿ ಕರೆಯಲ್ಲ, ಮಕ್ಕಳನ್ನು ಪಡೆಯಲ್ಲ!  
ದುಕ್ಕಗೊಂಡು ಕಳ್ಳಿ ನೀರನೆಕ್ಕಿಸುವರೆ ಯಮನು ಬಿಡನು. || 266 ||

ಚೇಳಿಸೆಂಬರಿಷ್ಟೆಂಗಿ ಬೀಳಿ ಬೀಲ್ಲಿ ಹೊನ್ನು ತಂದು,  
ನಾಳಿ ಮಗನ ಮದುವೆಯೆನಲು, ಕಾಳಿ ಬೆನ್ನು ಬಿಡನು. ಇದಕೂ! |  
ಮಾಳಿಗೆಯದು ಮನೆಯುಮಿರಲಿ, ಜಾಳಿಗೆಯೋಳು ಹೊನ್ನುಮಿರಲಿ,  
ಆಳು ಮಂದಿಯಾನೆಯಿರಲಿ, ಕಾಳಿ ಬೆನ್ನು ಬಿಡನು. ಇದಕೂ! || 267 ||

1) From the Rāvaṇa digvijaya, Mangalore edition, p. 12; there, however, a new verso begins after two and two lines, and there is no final Alliteration; besides the Canarese is not worthy of imitation, old and new forms being blended.

2) The 41st Dāsa Song in the Mangaloro collection; the remarks to verse 265 equally concern these verses; observe also the offences against the rules of Euphony (sandhi)! Verses 265, 266, and 267, though correct with regard to feet and Moras (for the counting of which they are given), are not elegant with regard to form.

<sup>1)</sup>  
A praise

ಪ್ರೇಮ-ವಾಸ, ಸದ್ಗುಣೈಕ-ಧಾಮ, ಸೂರ್ಯ-ಕೋಟಿ-ಭಾಸ,  
ಕ್ಷೇಮಲಾಂಗ, ಸಂತತಾಧಿ\*ರಾಮ, ನಿಮ್ರಲಾಂತರಂಗ, |  
ಸಂಕುಲಾತೀ-ನಿಗ್ರಹಾತ್ಮ\*, ಕಂಕಿತಾತ್ಮ-ಧ್ಯೇಯ-ಕರ್ತರ,  
ಕಂಕರೀಕೃತೋರ್ವಿ-ರಾಜ\*, ಪಂಕ-ಪೈರಿ, ಪ್ರಣಿ-ಪಾಕ! || 268 ||

249. A fourth instance: the Sisapadya<sup>2)</sup>. Each quarter of this consists of 6 Puruhûta (೦೦—೦) feet (ಗಾಗಿ) i. e. feet of five Moras, to which the two feet pointed out by Sarasijasakha (೦೦೦, ೦೦೦) i. e. 2 feet of three Moras are added.

ಕೆಂದಂ

ವುರುಮೂತ-ಗಣಗಳಾರ್ಥಿಂ,  
ಸರಸಿಜಸಖಿ-ಗಣಗಳಿರಷು ಸಂಧಿಸಿ ಬಕುಂ |  
ಜರಣಕ್ಕೆ ಸೀಸದಂತದೇಶ  
ಭೋಪಿಗಿಂತಹ ಸರಳ ತನ್ನಿಷ್ಟಿಷ್ಟಾವ ತೆಪ್ಪಿದಿಂ. || 269 ||

The scheme is four times;

1      2      3      4      5      6      1      2  
೦೦೦೦ | ೦೦೦೦ | ೦೦೦೦ | ೦೦೦೦\*೦೦೦೦ | ೦೦೦೦ | ೦೦೦ | ೦೦೦

ಸೀಸಂ

ತಂಗಳಂ ತಳೆದಿತ್ತ, ರಂಗ-ಮಂಗಳ-ಕರ್ತರ\*, ತುಂಗ-ಸೂರ್ಯ-ಸುಭರ್ತ, ತಮಸ-ನಾಶ!  
ಮಂಗಳಂ ಮನವಾಂತ, ಮಧುರತಾ-ಕರುಣಾತ್ಮ\*, ಭಂಗ-ನಿಗ್ರಹಿಪಾತ, ಭೀತಿ-ಹರಣ! |

1) An imitation of the verse in D. and B.

2) This is taken from the Kavijihvâbandhana, where the rule and instance form verses 46 and 47 of the 2nd chapter. The Sisa and Ātagîte (this name, however, is not given there) together form one viz. the 47th verse. The instances given in the text are a close imitation (the first line of the Ātagîte is that of the original), especially with regard to the scheme; the words ಮುನಿಸುಂಬರವಂದ್ಯ also belong to the original. The appellations for the two kinds of feet are peculiar.—Regarding the large number of Alliterations being desired in the Ragâlîs confer the Lalita (v. 217), the Krauñcapada (v. 221), the Vanalatâ (v. 226), the Lalitapada (v. 233), and the Kusumâsara (v. 234) among the Sama Vrittas! The Lalitê (v. 256) in fact bears the name of at least one of the mentioned Vrittas. An Utsava occurs again in verse 339. The Dâsa Padas are all composed in Ragâlî metres, but their schemes are somewhat different; for the schemes vary according to the tunes used. Though there be many metrical mistakes in the Dâsa Padas, they can easily be found out and corrected.—There are a number of Sisapadyas in the Sarapâlilâmgita (ps. 4. 57. 61. 109. 113. 161. 173. 217. 223. 226.), Bengaluru, 1871. It is a very imperfect and faulty edition; however, the Sisas there are built on the scheme of the present text, but the Ātagîtes are of such various forms as to fall under no apparent rule.

ಸಂಗೀತ-ರಸಲೋಲ, ಸಾಪಿಕ್ಯದಾಸಂದ\*, ಪ್ರೌಂಗುವರ್ಕಗೆ ಪ್ರೌಲಿಪಮಲ-ಕಿರಣ!  
ಕಂಗಳುಂ ಮುಗಿಯದ, ಕರಂಗಳುಂ ಬಿಗುವಿಡಣ\*, ನಿಂಗದೆ ಸಂಹಾಯಮುಂ ಪಡಿಪ ಕರಣ!

|| 270 ||

To this a so-called *Āṭagite*, as people call it, is to be added, the scheme of which is two times:

~~~~ | ~~~~ | ~~~~\* ~~~~ | ~~~~~ | ~~~~  
~~~~ | ~~~~ | ~~~~\* ~~~~~ | ~~~~ |

### ಅಟಿಗೀತೆ

ವಿಗತ-ದುಷ್ಪೂರ್ತಾಂಗ\*, ವಿಮಲ-ಸುಷ್ಫುರ-ಚಿತ್ತ,  
ಗಗನ-ಪೀಠ-ವಾಸ\*, ನಮ್ಮ-ಪ್ರೀತ! |  
ನಗ-ಕುಲಾದಿ-ಧಾತ\*, ಮುನಿ-ಸುರಾಸುರ-ವಂದ್ಯ,  
ಜಗ-ಪರಿಣತ-ರಾಜ\*, ಕೇವಲ-ದಾತ! || 271 ||

250. A fifth instance: the *Caupadi*. Each quarter consists of 4 feet, the first three consisting each of 5 Moras, the last one of 3. Alliteration is required at the beginning and at the end, and Caesura may occur after the 8th Mera of a quartet.

The schemes appearing in the following two verses are (both are given in full to show, how the feet of the same number of Moras may interchange):

A

~~~~— | ~~~~\*~~~ | —~— | ~~~~  
~~~~~ | —~\*~~~ | ~~~~~~ | ~~~~ |  
~~—~ | —~\*~~~ | ~~~—~ | ~~~~  
~~—~ | —~\*~~~ | ~~~~~~ | ~~~~ ||

B

—~—~ | —~~~~ | ~~~~~~ | —~  
—~—~ | —~—~ | ~~~~~~ | —~ |  
~~~~~ | —~— | ~~~— | ~~~~  
~~~~~ | ~~~— | ~~~— | ~~~~ ||

### The Rule

ಉಪದಿಯ ಲಕ್ಷಣ  
ಎಸೆವ ಚೊಪದಿಗೆ\* ಪದಿಸೆಂಟು ಮಾತ್ರಿಗಳು,  
ಸಸಿನೆ ಯತ್ತಿಯೆಂಟ್\*ಈಶಿಂಭು ಪಸರಿಸುತ್ತಿರಲು, |

పననాగి నాల్యు\* పద సమనాగి బరలు,  
బింబాక్షి, ప్రాసు\*, తిథి, మొదలు కజేయిరలు. || 272<sup>1)</sup> ||

A descriptive verse

ప్రాచీతసాఖ్య-ముని-పతియ బలవందు,  
వాచస్మతాచాయ్యసదిగెప్పిగి, నిందు, |  
గురు హిరియరంఘ్యయం సేనేదు వాససది,  
ధరీయ కవిగళిగు కెయ్య ముగిదు సంతసది. || 273<sup>2)</sup> ||

251. A sixth instance, with the *Trivudā* (*Trividē*) *Tāṭa*.

The scheme, in short syllables, is four times:

~~~~~ | ~~~~~ | ~~~~ | ~~~\* | ~~~~ | ~~~~~

or in numbers, four times:

5 . 5 . 4 . 3 * 4 . 5

Verses containing the lamentation of the female *Tirukōlavināči* whose little son, named *Sāṅkara*, had been killed by a horse having kicked it.

మగనే, నీనో ఇంకళియే, సేయిపేనేంతో? పేళియ్య, శంకరా!
సుగుణ-నిధి, నీనో ఎన్న వోజుఁగళనైమ్ము కేళియ్య, శంకరా! |
పరసి, పాది, మహేశనిందనే బేది ముంనం, శంకరా,
తురగ-ఖురచేందచబి, పేత్తైనే, కువర, నింనం, శంకరా? || 274 ||

ఎంతు మజ్జివేసో సవియ పాలిదువమద్య-సగీయం, శంకరా?
కొంతి శోభిసి ముద్దు ఏల్లివ వోగద బగీయం, శంకరా? |
యుణయుణిసే కిట్టిగెచ్చి, కరతళ-తాళ-రవకే, శంకరా,
కుణివ నిస్సుయే బినదవోష్టుగుమేన్న మనకే, శంకరా! || 275³⁾ ||

252. A seventh instance: the *Layagrāhi Vṛgitta*. Observe that this is a Canareso *Vṛgitta* or metre of *Syllable-Feet*! Each foot, however, consists of 5 Moras, and throughout bears the form of the Paon (—~~~), except at the end of the quarters where a Spondeo (--) occurs.

1) Verse 30 in Rd. It is a verse that lacks elegance; *kshi* before *prā* remains short, cf. note to v. 230; the Caesura at 8 is not recommendable. 2) *Rāvāṇadigvijaya*, p. 2.

3) *Rājaśekharavilāsa* XIII., 121 seq.

The scheme is four times:

—○○○ | —○○○* | —○○○ | —○○○* | —○○○ | —○○○* | —○○○ | ——

ಉಯಗ್ರಾಹಿವ್ಯತ್ತಂ

ಧೀರ-ಒನರಿಂ ಶ್ರುತಿ-ವಿಚಾರ-ಪರಪಂ ಲಸದುದಾರ-ಗುಣರಿಂ ದುರಿತ-ದೂರ-ನಿಷ-ಭಕ್ತಾಯ
ಚಾರ-ಯುತರಿಂ ನಿಗಮ-ಸಾರ-ಮತರಿಂ ಸುಭಗ-ದಾರ-ಸುತರಿಂ ಹರಿ-ಕುವಾರ-ಪರ-ವಾರಾ |
ಕಾರ-ಮತರಿಂ ವಿವಿಧ-ವೀರ-ಭಕ್ತರಿಂ ವಿಜಿತ-ಶೂರ-ಷರರಿಂ ತುರಗ-ವಾರ-ಗಂಬ-ಶಿಕ್ಷಾ-
ಭಾರ-ವಹರಿಂ ಮಿಳಿದವಾರ ಧನರಿಂ ಹೆಚ್ಚಿಗುವಾ ರುಚಿರ-ಪಟ್ಟಣವಿಳಾ-ರಮಣ-ಯುತ್ತಂ.
|| 276 ||
¹⁾

253. An eighth instancee, that may be ealled an *Ashṭapadi*. It has a refrain, and belongs to the Eka Tāla class. It is no *Vṛitta*, so that its feet of 4 Moras are interchangeable.

The scheme in short syllables is eight times:

○○○○ | ○○○○

Its refrain is once: ○○○○ | ○○○○

(ಅಪ್ಲಿಪದಿ)

ಹಯಗಳ, ಕರಿ-ಫ್ರ
ಟ್ರಿಯಗಳ, ಬಲಿದೊಂ
ಟಿಯಗಳ, ಹೇಣ್ ಕ
ಶೈಯಗಳ, ಪಸ್ಸಗ- |
ಜಯಗಳ, ಜಿಗಿದ
ಶೈಯಗಳ ಸಹಿರ
ಣೈಯಗಳ ಸುರಥಾ
ಲಯಗಳೊಳುಲವುತ | ಸಡೆಯುವರಾಗಳ್ .

277

ತೇರ್ಗಳ ಚಿತ್ತಾ)ತಿ,
ವಾರ್ಯಾಳ ಹಾಕ್ಕ್, ಸು
ರಾರಿಗಳ ಧರ್ಮ-ಟಿಂ
ಕಾರ್ಗಳದಾಯುಧ- |

1) Rājaśekharavilāsa II., 91; another one occurs in XIII, 55.

ಧಾರಿ^८ ಸ್ನೋನ, ಪದ-
 ಚಾರಿ^८ ಬೆಳ್ಳಿಯೊ
 ಜೂರ್ ತೆದಂಬರ-
 ವಾರ್ ದೊಳುಲವುತ | ಸಡೆಯುವರಾಗಳ್. || 278 ||¹⁾

254. A ninth instance, with the Eka Tāṭa like the Ashtapadi; it too is accompanied with a refrain. The feet contain 3 and 4 Moras.

Its refrain is:

| 1 | 2 | 3 | 4 | or | 3 \| 4 \| 3 \| 4 |
|-----------------------------|---|---|---|-------------------|---------------|
| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ |  |  |  | 3 \| 4 \| 3 \| 4 | |
| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ |  |  |  | 3 \| 4 \| 3 \| 4 | |
| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ |  |  |  | 3 \| 4 \| 3 \| 4 | |
| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ \| ೻ \| \|\| |  |  |  | 3 \| 4 \| 3 \| 4 \| 1 \| \|\| |  |

The verse-scheme, in its first part, is four times:

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | or |
|---|---|---|---|---|---|---|---|--------------------------------|
| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ \| ೻೻೻ \| ೻೻೻೻ |  |  |  |  |  |  |  | 3 \| 4 \| 3 \| 4 \| 3 \| 3* \| 3 \| 4 \| |

in its second part:

| | | | | | | | | |
|---|--|--|--|--|--|--|--|--|
| ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ | | | | | | | | |
| ೻೻೻ ೻೻೻ ೻೻೻ ೻೻೻ | | | | | | | | |
| ೻೻೻ ೻೻೻ ೻೻೻ ೻೻೻ | | | | | | | | |
| ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ ೻೻೻ ೻೻೻೻ ೻ | | | | | | | | or
3 4 3 4 3 4 3 4
3 3 3 4
3 3 3 4
3 4 3 4 3 4 3 4 1 |

1) Rāvanadigvijaya p. 35. It is scarcely necessary to make the remark that these two verses are full of grammatical blunders; the metre only is to be paid regard to. The Rāvanadigvijaya's author is Gōrasappa Sāntayya; in the last verse he remembers Kshemapura Venkāta.

ಪಲ್ಲವಂ

ಎನ ಮಾತ್ರೀ ದಶಾನಸೇಂದ್ರನ
ಹೀನ-ಕೃತ್ಯಾಕ್ಷಮ್ಯ ಧನಪನ
ಸಾಮು-ದುಮುತಿಗಾನು ಪುಗೆ, ಸುಂ
ಮಾನವಳಿದಸುಮಾನವಾಲಿಂದಕೆ. ||

ಪದಂ

ಪತಕೇ ಪಥವಾತು ಬಂದೆನೊ ಧಾತುಗೆಟ್ಟಿ ತೆಂದಿ? ಮೇಣ ದು
ವ್ಯಾತುಮಾಧವನೀತನಿಹ ಸಂಕೇತಮೆಂದು ಭರದಿ ತಿಳಿಯದೆ,
ಧೀತಿಯುಳಿದೀ ರೀತಿಯಿಂದಮಾತ್ರ-ಖಚನ ಕರದಿ ಸಿಲುಕಿ, ವಿ
ಫಾತಿಸಿತು ಸ್ವಪ್ರೀತಿಗಿತ್ತಿಹ ಮಾತಿದಿಂದುವಿರದೆ ಸುದಿ ಪ್ರ |
ಖಾತಮಾಗಿದು ನೀತಿದಸ್ವಿದ ಪಾತಕದಿ ಸರೆದೇತಿಲಿದು ಸುಖ
ಮಾತುರದೊಳು ನಡೆದೆ! ಸತಿಯರ
ಜಾತಿ-ಗುಣವ ಬಿಡದೆ, ನಾಂ ನಿ
ಹೇರ್ ತಿಯಿಂದಿ ಯಾತುಧಾನಸಿಗಾತಿಶಯದೊಳು ಸೋತೆನಕಟಕಟಿ! || 279¹⁾ ||

255. A tenth instance, with the Eka Tāṭa. The feet contain 3 and 4 Moras.

The refrain, in numbers, is:

3 . 4 . 3 . 4 . 3 . 4 * 3
3 . 4 . 3 . 4 . 3 . 4 |

The verse-scheme is twice:

3 . 4 . 3 . 4 . 3 . 4 . 3 * 4
3 . 4 . 3 . 4 . 3 . 4 . 3 |

ಪಲ್ಲವಂ

ಪರರ ಗೊಡವೆಯದಿರದೆ ಹೊಂಡಿತಲಿ ಸರರ ಕುಲದಿಂ! ಪಿರಿಯ
ಕರುತೆಯೊಡೆಯಗೆ ಪರಸಿ ಭಜಿಸಿರಿ ಸರಿಸಬಲದಿಂ! |

1) Rāvaṇadigvijaya, pp. 43. 44, where occurs another verse; line 4 the di before pra remains short. The verse is at least of use for scanning.

ಪದಂ

ಕಡೆಯ ಕಾಣಿಸು! ತಡಿಸು ವಿಷ್ಣುವ! ನಡಿಸು ಸುಗತಿಗೆ ನಮ್ಮು! ನಿನೇ
ಬಡೆಯ! ನಿನೆಯೂ ಕೊಡುವದಿಷ್ಟುವೆ! ಸಡಿಸು ಲೋಕದ ಚಮ್ಮು! |
ನಡಿಸು ಸಹ್ಯವ! ಕೆಡಹು ಮಿಧ್ಯೆಯ! ಸುಡೆಲೆ ಮಲನತೆಯೆಲ್ಲ! ಮನವೇ,
ತಡೆಯದೆಡೆವಿಡದೊಡೆಯನಹ್ಲಿಯ ನಡಿದು, ಕೇರ್ತಿಯ ಸೊಲ್ಲ! || 280 ||¹⁾

256. The author will continue to give instruction about metres which belong to all Indian languages, viz. the Kandas and others. Confer v. 70.

ಕಂದಂ

ಇಂತೀ ಕ್ರಮದಿಂದಂ, ಕೇಳಾ,
ಎತಾನು ಸರ್-ಪಿಷಯ-ಭಾಪಾದಿಗಳಂ |
ಭಾರ್ತಿಲ್ಲದೆಯಜುಪಿದನೆಂ
ನು ತಿಳಿಪುದು ಕಂದದುದಮುಂ, ಕರ್ಮಳ-ಮುಖೀ! || 281 ||²⁾

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಥ-ಪರಮೇಶ್ವರ-ಜಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯವಾನ-
ವಿಬುಧ-ಜನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಪಂಸ-ಶ್ರೀಮತ್-ಕವಿ-ರಾಜಪಂಸ-ವಿರಚಿತಮಪ್ಪ ಭಂದೊಂಬು
ಧಿಯೋಳ ಶೃಂತಿಯಾಶ್ವಸಂ.

1) See the erotic verses in Râvâñadigvijaya, p. 40.

2) H., Ra. (-ಭಾಷಾಧಿಯಾಂ),

IV. CHAPTER

(Continuation of the Mora-feet Metres)

ಒತ್ತುಧಾರ್ ಶ್ಲಾಸಂ

257. Now follow the rules regarding the Mora-feet metres comprehensively called $\bar{A}ry\ddot{o}$'s viz. the Kanda, $\bar{A}ry\ddot{e}$ (or Vipu $\ddot{l}\ddot{o}$), Gitik \ddot{o} , Sa \bar{n} kir \ddot{p} a (Sa \bar{n} kir \ddot{p} aka) and Duvayi (Duvadi, D \bar{u} v \ddot{e} , Duvavi, Du \bar{v} v \ddot{e}).

 Observe that in these $\bar{A}ry\ddot{a}$ metres feet may begin with an Iambus i. e. $\sim-$! (Cf. the different observations to verse 251 and that introducing the Raga \ddot{l} e's).

ಕಂದಂ

ಕಂದಕ್ಕಾಯ್ಯಿಗೆ ಗ್ರೇತಿಕೆ
 ಗೊಲಾದಿದ ಸುಜೀಳಾಕೆನೆನ ದುಮುಂಗೆ ವಾತ್ಮಾ- |
 ಪ್ರ್ಯಂದಮುಮುಂ ಗಣವಿವರಣಃ
 ಯುದಮುಮುಂ ತಿಳಿಯ ಪ್ರೇಕ್ಷೆನಬುಜ-ವದನೇ! || 282 ||

258. The feet (ga \dot{a}) for the $\bar{A}ry\ddot{a}$ metres have the following five forms and names:

- $\sim\sim$, giri \ddot{s} am, Anapaestus
- $-\sim$, dh \bar{u} rja \ddot{t} i, Dactylus
- $--$, \bar{s} arvam, Spondeus
- $\sim-\sim$, pur \ddot{a} ri, Amphibrachys
- $\sim\sim\sim$, \bar{s} asipura or makharipu, Proceleusmaticus

The 6th foot (vishaya = 5, adri=1) in each half of an $\bar{A}ry\ddot{a}$ verse is to be either a \bar{s} asipura ($\sim\sim\sim$) or a pur \ddot{a} ri ($\sim-\sim$). (Mind that when not falling under a special rule, one foot may be put in the place of the other, as in general the number of Moras of the feet only are leading.)

ಕಂದಂ

ಗಿರಿಶಂ ಧ್ರೋಜ್ಞಂ ಶವಂ
 ಪುರಾರಿ ಮಖಿಪುವೆನಿಪ್ಪುಮಿಂತೆಯ್ಯಾ ಗಣಂ |

1) H., Ra. (duvayi), M. (duvadi, duvavi), D. and B. (d \bar{u} v \ddot{e}), L. (du \bar{v} v \ddot{e}).

ಒರೆ, ಶಶಿಪುರ ವಿಷಯಾದ್ವಯೋ
ಇರದಿಕ್ಷ ಪ್ರರಾಖಿಯೊಬ ಗೋಮಜ್ಞ-ಮುಖೀ! || 283¹⁾

2. The Kanda (Skandhaka, Āryāgīti)

ಕಂಡಲಕ್ಷಣಂ

259. The first form of the Āryēs is the Kanda. In it (as well as in the other Āryēs) each of the mentioned feet contains 4 Moras. (In the Ragaś, as will be remembered, also feet of 3 and 5 Meras are used.)

ಕಂಡಂ

ಇಂತಾದ ಗೋದ ಮಾತ್ರಾ-
ಸಂತತಿ ನಾಲ್ಕುಕುಮ್ಮತ್ತವಕ್ಕೊಂದೊಂದ |
ಕಂಡಯ್ಯ ಗೋಗಳೆ ಬ
ಕ್ಷಾಂ, ತೊದಕ್ಕೊಂ, ಕಂಡ-ಜಾತಿಯೊಳ್ಳ, ಕಮಳ-ಮುಖೀ! || 284²⁾ ||

260. In the quarters (pada) of the Kanda occur altogether 16 feet (pura=3, bāṇa=5, vahni=3, śara=5), 3 in each odd (ejē, 1 . 3) and 5 in each even (yugmē, 2 . 4) quarter, or 12 Moras in each odd and 20 in each even one. The scheme of the following Kanda-verse is:

| | | | | | | | | |
|----|---|---|---|---|---|--|--|----|
| 1. | 1 | 2 | 3 | | | | | 12 |
| 2. | 4 | 5 | 6 | 7 | 8 | | | 20 |
| 3. | 1 | 2 | 3 | | | | | 12 |
| 4. | 4 | 5 | 6 | 7 | 8 | | | 20 |

ಕಂಡಂ

ಪ್ರರ-ಭಾಣ-ವರ್ಣ-ಶರ್ವ-ಗೋ
ಮಿರೆ ನಾಲ್ಕುಂ ಪದದೊಳೆಂಜೆ ಯುಗ್ಮೆಗಳೊಳ್ಳ ಪ |
ನೈರದಿಪ-ತ್ವೋಳಿಯ ಪ
ನೈರದಿಪ-ತ್ವೋಳಿ ಮಾತ್ರೆಗಳ್ಳ, ಮೃಗ-ನುಯನ್ನೇ! || 285³⁾ ||

1) H., Ra., Sh., L., M., D., B.

2) H., Ra., Sh., M., L.

3) H., Ra., Sh., M., L.

261. The rule regarding the number of Moras in the Kanda-quarters (adi) is repeated in other words.

ಕಂದಂ

ಪನ್ನೆರಡು ವಾತ್ತೆ ವೋದಲೋಳ್ಳ,
ಸನ್ನತೆಪ್ಪತ್ತು ವಾತ್ತೆಯೆರಡಸೆಯಡೀಯೋಳ್ಳ,
ಇಸ್ಮಿಪ್ಪವುವಿಂತೆ;
ಬಿನ್ನಾವೇರಿಂ, ಕಂದ-ಲಕ್ಷಣಂ, ಕಮಳ-ಮುಖೀ! || 286 ||¹⁾

262. (Besides the 6th foot of a Kanda-half falling under a special rule, v. 283) it is to be observed that in the odd places ($\text{śāśi}=1$, $\text{pura}=3$, $\text{bāna}=5$, $\text{ndri}=7$) of each Kanda-half the foot with the long syllable in the middle, i. e. $\text{○}-\text{○}$ (purāri), is not allowed to occur. The scheme of the following Kanda-verse is:

| | | | | | | | |
|------------------------------|---------------------------|------------------------------|-------------------------|-------------------------|--|--|--|
| 1 | 2 | 3 | | | | | |
| $\text{○} \text{○} \text{○}$ | $ - - $ | $\text{○} \text{○}$ | | | | | |
| 4 | 5 | 6 | 7 | 8 | | | |
| $\text{○} \text{○} \text{○}$ | $ - - $ | $\text{○} \text{○} \text{○}$ | $ - - $ | $- - - $ | | | |
| 1 | 2 | 3 | | | | | |
| $\text{○} \text{○}$ | $ \text{○} - \text{○} $ | $\text{○} \text{○}$ | | | | | |
| 4 | 5 | 6 | 7 | 8 | | | |
| $\text{○} \text{○} \text{○}$ | $ \text{○} \text{○} $ | $\text{○} - \text{○}$ | $ \text{○} \text{○} $ | $\text{○} \text{○} - $ | | | |

ಕಂದಂ

ಶತೀ-ಪುರ-ಭಾಣಾರಾದ್ರಿಗಳೋಳ್ಳ, [H. Ra. ಶಶಿಪುರವಿಧಯಾದಿ etc.]
ಬಿಸಜ-ಮುಖೀ, ಮಧ್ಯ-ಗುರುಗಳಾಗಲ್, ಕಂದಂ |
ಪ್ರಸಿಯಲ್ಲೇ? ಗಂಡನಿಲ್ಲದ
ಶತೀ-ವದನೆಗೆ ಗಭ್ರ-ಮಾದ ತೆಜನೋಳ್ಳ ಕೆಡುಗುಂ. || 287 ||²⁾

263. A further verse on the Kanda that states the following: An Amphibrachys ($\text{○}-\text{○}$) ought not to occur at the odd (vishama) places; at the 6th place (of each half) either an Amphibrachys or a Proeleusmaticus ($\text{○} \text{○} \text{○}$) is to occur; three of the even (avishama) places (2 . 4 . 8) do not fall under a particular rule (though it is in fact a stringent rule to conclude each half, at the 8th place, with a long syllable; but cf. v. 27); the number of all the Moras is 64.

ಕಂದಂ

ಜ-ಗಣಂ ಲಿಪಮದೋಳಾಗಮ;
ಜ-ಗಣಂ ಮೇರಳ್ಳ ನ-ಗಣಂಮಕ್ಕೆಯಾಜನೆಯೆಯೋಳ್ಳ; |

1) O. (v. 14.), Ra. II. (in chapter 6), Re., Rd. (v. 19), M., Sb., D., B.; Kavijihvābandhana IV., v. 57.

2) M., Ra. II. (in supplement), Rd. (v. 20), O. (v. 15), M., Sb., D., B.

ಶ್ರೀಗುಣದೊಳ್ಳವಿಷಮ-ಸಾಧ್ಯಂ;
ಒಗೆಯೇ, ಚತುಃಪಣ್ಣಿ-ಮಾತ್ರೇ ಕಂದದ ಲೆಕ್ಷಣ. || 288 ||¹⁾

3. The Arye (Vipulē)

ಅಯ್ಯೆಗೆ ಲಕ್ಷಣಮಂ ಹೇಳೆಂ

264. The Arye's first quarter (like that of the Kanda) consists of 12 Moras, its second one of 18, its third one again of 12, and its last one of 15, (the special rules for the *first* 6th place, and the odd and even places being to be remembered).

ಕಂದಂ

ವೋದಲೊಳ್ಳ ಪನ್ನೆರಡೆರಡನೇ
ಯದಜುಹೊಳ್ಳ ಪದಿಸೆಂಟು, ಮೂಜುಹೊಳ್ಳ ಪನ್ನೆರಡಂ |
ಶ್ವದ ಪಾದದಲ್ಲಿ ಪದಿನೇ
ಯ್ಯಾದು ಮಾತ್ರಾ-ಸಿಯಮಮಾಯೆಯೊಳ್ಳ, ವನಜ-ಮುಖೀ! || 289 ||²⁾

265. The first half of the Arye consists of 7 feet and a long syllable; the second one (padāntya, parārdha, padārdha) has a short syllable instead of the foot of the 6th place (rasa).

ಕಂದಂ

ಮಿಗಡ್ಳೇಳ್ಳ ಗಣಮುಂ ಒಕಾರ್
ಯೆಗೆ, ಮುಂತಂ ತುದಿಯೊಳ್ಳಂದೆ ಗುರು ತಾಂ ಬಂದಿ |
ನ್ನಗಲದೆ ಪದಾಧರ್ದದೊಳ್ಳ, ಶಿಶು- [D., B.: ಪರಾಧರ್ದ; Ra.: ಪದಾಂಶ್ಯ]
ಮ್ಮಾಗಾತ್ತಿ, ಲಘುವ್ಯೋಂದೆ ಬಂದು ನಿಲ್ಲುಂ ರಸದೊಳ್ಳ. || 290 ||³⁾

A scheme of the Arye:

| | | | | |
|---|---|---|---|----|
| 1 | 2 | 3 | | 12 |
| 4 | 5 | 6 | 7 | 8 |
| 4 | 5 | 6 | 7 | 8 |
| 1 | 2 | 3 | | 12 |
| 4 | 5 | 6 | 7 | 8 |
| 4 | 5 | 6 | 7 | 8 |
| | | | — | 15 |

1) H. Ra. (in supplement), M., Sb. Observe that Na gana in this verse is not the Tribrachys (೻೻೻), but ೻೻೻೻. 2) H., Ra., Re., M., D., B., L., Sh. D. and B. call it Aryāgīti, and say that its last quarter contains 18 Moras; H., Ra. and Sh. that its third contains 15, and its last 16 Moras. See, however, next verse. 3) H., Sb., M., Ra., D., B.; D. and B. also: Arye.

4. The Gitikē (Gītē)

266. The Gitikē has the two quarters (pāda) of the first half of the Vipuḷē (i. e. the Āryē, the author not paying any regard to the slight difference in Samskrita between the two, that concerns only the Caesura which for this class of metres is not ordered by him) also in its second half.

कंद०

विष्णुरायेऽयं पूर्वार्थ-
दीपाददत्तागि, बक्षं गैतिके; कैला, इ० ।
नपराध-पाद-युगमनु
द्यपमेये उर्द्देश्यद्यु, कल्प तिलेव वैलिलेयोऽस्मि ॥ 291 ¹⁾ ॥

A scheme of the Gitikē:

| 1 | 2 | 3 | | | |
|-------|-------|-------|-------|---|----|
| ~~~~~ | ~~~~~ | ~~~~~ | | | 12 |
| 4 | 5 | 6 | 7 | 8 | |
| ~~~~~ | ~~~~~ | ~~~~~ | ~~~~~ | — | 18 |
| 1 | 2 | 3 | | | |
| ~~~~~ | ~~~~~ | ~~~~~ | | | 12 |
| | | | 6 | 7 | 8 |
| ~~~~~ | ~~~~~ | ~~~ | ~~~~~ | — | 18 |
| | | | | | |

5. The Saṅkirṇaka (Sankirṇa)

267. The Saṅkirṇaka is formed of the first half (pūrvārdha) of the Kanda and of the second half (aparārdha) of the Āryē.

कंद०

कंदद पूर्वार्थ-देशं
संधिसलायार्थ-पराध-मदनुकृमदिं ।
पैलंदिदेशं देशं संकेनार्थ-
मैंदं कैवि-राजरूपं नन्दुज-वदन्ते! ²⁾ ॥ 292 ॥

1) Sb., M., H., Ra., Re. Re.'s reading is the following: विष्णुरायेऽयं पूर्वार्थ-देशं | विष्णुरायेऽयं पूर्वार्थ-देशं | विष्णुरायेऽयं पूर्वार्थ-देशं | विष्णुरायेऽयं पूर्वार्थ-देशं |

2) M., Sb., H., Ra., Re., D., B., L.

A schema of the Saṅkīrṇaka:

| 1 | 2 | 3 | | | | |
|-------|-------|-------|-------|-------|---|----|
| ..... | ..... | ..... |  |  |  | 12 |
| 4 | 5 | 6 | 7 | 8 | | |
| ..... | ..... | — | ..... | ..... | — | 20 |
| 1 | 2 | 3 | | | | |
| ..... | ..... | ..... |  |  |  | 12 |
| 4 | 5 | 6 | 7 | 8 | | |
| ..... | ..... | — | ..... | — | \|\| | 15 |

6. The Duvayi (Duvadi, Duvavi, etc.)

268. (Duvayi is a Tadbhava of Dvipadi i. e. a verse with two lines.)

A translation of the reading of No. *a*. is: "In the first (line) 6 Moras occur as well as in the second line (pada); (then) the Kanda-feet (of the second line) nicely appear, and a long syllable (guru) is joined at the end¹⁾; 28 Moras²⁾ are ordered for the Duvayi!"

A translation of No. b. is: "In the first (line) 6 Meras occur as well as in the second line; (then) the Kanda-feet nicely appear; in one and one (*i. e.* in each line) 26 Meras are ordered for the Duvayi."

ಕೆಂದಂ

a. ವೋದಲ್ಲಿಳಿ ಮಾತ್ರೆಗಳಾಜಿ
ಪ್ಯಾದು; ಪದಪರಡಣ್ಣಿಗಳಮಂತೆ; ಕಂದದ ಗಣಾಮೇ³⁾
ಯ್ಯ್ಯಾದಯಿಸಿ, ಗುರುವರೆಸಿಕರ್ಹಂ⁴⁾
ತ್ಯಾದಿಸಿಪರ್ತ್ತೀಂಟು ಮಾತ್ರೆ ದುವಯಿಗೆ ಸಿಯಮುಂ⁵⁾. || 293 ||

The scheme of this verse is twice:

b. ವೋದಲ್ಲೋ⁴ ಮಾತ್ರೆಗಳಾಗಿ
 ಪ್ಪುದು; ಪದವೇರಡಜ್ಞಿಂಳಿಗಳಮಂತೆ; ಕಂದದ ಗಣಾಮೆ |
 ಯ್ಯಾದಯಿಸುಗುಮೇಕಮೇಕ⁵)
 ತೈದಿಸಿಪತ್ರಾಜ್ಯಾ ಮಾತ್ರೆ ದುವರಿಗೆ ನೇಮು⁷). || 294 ||

1) The କୁରୁପେରିଶକ୍ତି is in Sb., H., Ra and L. 2) The ଇନ୍ଦ୍ରତ୍ତେଷ୍ଟୀ ଓଡ଼ି in Sb., M., Ra., H.
 3) Ra.... ମୁଁଠେ; D., B... ପଦକାରିତାକାଳେ ମୁଁଠେ. 4) Ra... ପେରିଶକ୍ତିରେ. 5) Ra. ତରିଷ୍ଣ
 କେହିଏ ମାତ୍ର. 6) This is M.'s reading; Re ... କୁମନେଶକ୍ତ୍ୟାଦ; B... କୁମନେଶକ୍ତ୍ୟାଦ; D... ଗାନ୍ଧୀ
 କଶ୍ଯାଦ. 7) Re. ନମ୍ବିପରିଶାଳା ଟୁ; B. ଲୁମିପରିଶାଳା ଟୁ; D. ଲୁମିପରିଶାଳା ଟୁ; M. ତରିଷ୍ଣତ୍ତେ ଓଡ଼ି.

The scheme of this is twice:

~~~~~ \* ~~~ . ~~~ . ~~~ . ~~~ | 26 Moras.

269. An instance of the Duvayi. (Number of Moras: sura = 1; khaēara = 1; ravi = 12; garuḍa = 1; vidyādhara = 12; pannagarāja = 1.)

దువయి

సుర-ఖచర-ర\*వి-గరుడ-లిద్యాధర-పన్నగరాజవంతికం | 28 Moras

పరెమ-పదు\*విసచుత-బనము పరీక్షణం గేయైసింతిదం<sup>1)</sup> ||295|| 28 Moras

గద్యం

ఈదు భగవదహస్త - పరమేశ్వర-చారు - జరలారవింద - మంద - మధుకరాయమాన - మనఃపద్మిని - రాజచంస - శ్రీమత - కవి - రాజచంస - నాగవమి - విరజితమష్ట - భండోంబుధియోళ కండ - ఆయై - గీతిశే - సంసీళన - దువవిగే లక్ష్మణం జతుధారాత్మానం.



1) Only in H. and Ra. It proves the 28 Moras for the line, if the liberty is taken to read in the first line, instead of sura-khaēara-ravi, sura-khaēara-ravi. There is a Dohā (S. Dvipatha) among the Prākṛita metres in Colebrooke p. 413; it is a stanza of 4 verses (lines), containing alternately 13 and 11 Moras (and scanned 6+4+3 and 6+4+1).—The first metre of the next chapter is the Tripadi, with regard to which the Duvayi may have been thought to form the connecting link.

## D. THE CANARESE MORA-FEET<sup>1)</sup>

ಕನ್ನಡಮಾತ್ರಾಗಳು

### V. CHAPTER

ಪಂಚಮಾಶ್ಯಾಸಂ

ಕಣಾಶಾಟಕವಿಷಯಜಾತಿಯಂ, ಕೇಳು, ಪ್ರೇಕ್ಷೆಂ

270. The author having finished the languages etc. common to all the countries, now introduces the pure Canarese metres. Cf. verses 70, 281.

ಕೆಂದಂ

ಅಣಾವ-ಜಾತಾನನೇ, ಸಂ  
 ಪೂರ್ಣಾತೆಯಿಂ ಸಕಲ-ವಿಷಯ-ಭಾಷಾದಿಗಳಂ |  
 ನಿರ್ಬಾಯವಾಗಾಗ್ರಾಮಿದೆನಾಂ  
 ಕಣಾಶಾಟಕ-ಭಾಷೆಯಂದರುಂ, ಕೇಳು, ಪ್ರೇಕ್ಷೆಂ. || 296 ||<sup>2)</sup>

271. Pure Canarese metres present 3 classes of Mora-feet, viz. the Brahma-, Vishnu- and Rudra-class, (a foot beginning with or forming an Iambus, i. e. ○—, being always excluded; cf. note to verse 251, and the introduction to the Ragaśāls). To form them, two (—), three (— —) and four (— — —) long syllables are each separately in a certain manner interchanged with short ones, so as to obtain 4 (ambunidhi) feet for the Brahma-class, 8 (gaja) for the Vishnu-class, and 16 (dharaṇīvara) for the Rudra-class.

ಕೆಂದಂ

ಎರಡುಂ ಮುಳಿಯಂ ನಾಲ್ಕುಂ  
 ಗುರುಯಿಂ ಪ್ರಸ್ತರಿಸಲಬುಸಿಧಿ-ಗಜ-ಧರಣೀ |  
 ಶ್ವರ-ಗಣವೋಗೆಗುಮವಕ್ರಂ  
 ಸರಸೀಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜೀಗಳಕ್ಕುಂ. || 297 ||<sup>3)</sup>

1) This heading is not in the original.

(-ಭಾಷಾದಿಗಳು).

2) M., Ra (-ಭಾಷಾದಿಗಳು), D., B. H.

M., Sb., H., Ra., D., B.

272. The peculiar manner in which the feet of the three classes, viz. those connected with two (kara), three (pura) and four (vârdhi) long syllables, are obtained.

ಚಂಪಕವಾಲೆ

ಕರ-ಪರ-ವಾಧಿಯಾಗೆ, ಗುರುವಾಗಿರೆ ತದ್-ಗುರುಮಿಂದಧೇಷಾಧಸಾ  
ಗಿರೆ ಲಫ್ತು-ಯುಗ್ಮಾ ಕ್ರಮದೆ ಮುಂತೆ ಸಮು. ಕಡೆವಟ್ಟು ಬಿಣ್ಣಿನೊಳ್ಳು |  
ಬರೆ ಲಫ್ತುಪೂದೆ; ಹೀತೆ ಲಫ್ತು; ಮುಂತೆ ಸಮು. ವೊದಲೆಂ ತಗ್ಗಳ್ಳು, ಪಂ  
ಕರುಹ-ದಳೇಕ್ಕಣಿಂತೇ, ಗಣಾಮನಿಂತಿಡು ಸರ್ವ-ಲಫ್ತುತ್ವಮಪ್ಪಿನಂ. || 298 ||<sup>1)</sup>

273. Exposition of verse 298.

ಬ್ರಹ್ಮಗಣನಾಲ್ಕರ್ಕೆ ವಿವರಂ

a. The four Brahma-feet, from 3-4 Moras.

1. — · —, ಬ್ರಹ್ಮಾ (Spondeo) ಲಿಂತುಂ<sup>2)</sup>
2. .. · —, ನುರಪಂ (Anapaest) ನೆಗ್ಗಣ್ಣಂ
3. — · .., ಧಾರ್ತ್ಯ (Trochee) ನಾಕಿ
4. .. .. ·, ಅಜಿನೆ (Tribach) ಧರೆಗೆ

ವಿಶ್ವಗಣಮೆಂಟರ್ಕೆ ವಿವರಂ

b. The eight Vishnu-feet, from 4-6 Moras.

1. — — · —, ಗೋಧಿಂದಂ (Melesmus)
2. .. — — —, ರ್ಯಾದಯೀರಂ (Ionius minor) ನಯವಾಳ್ಳಂ
3. — .. — —, ನಾಕಿಗಂ (Amphimaeirus)
4. .. .. — —, ಪರಹಿತಂ
5. — — · .., ಕಂಹಾರಿ (Antibacchicus)
6. .. — — .., ಸರಕಾರಿ
7. — .. .. —, ಶ್ರೀಪತಿ (Daetyl)
8. .. .. .. —, ಮುರಹರ (Proceleusmatic) ಮುರಲಿಪ್ತ

1) H. and Ra. (after the exposition), Sb., M., D., B.

2) Different readings of H., Ra.

## ರುತ್ಯಗಳವದಿನಾಂಕೀ ವಿವರಂ

c. The sixteen Rudra-feet, from 5-8 Moras.

- |     |                                     |             |
|-----|-------------------------------------|-------------|
| 1.  | — — — · —, ಗಂಗಾಧೀಕಂ                 |             |
| 2.  | ○○— — · —, ಗಿರಿಜಾನಾಥಂ               | ಗಿರಿಜಾಕಾಂತಂ |
| 3.  | — ಉ — · —, ನೀಲಕಂಠಂ                  |             |
| 4.  | ○○○ — · —, ಪ್ರಾಣಪಲ್ಕ್ಷ್ಯಂ           |             |
| 5.  | — — ಉ . —, ಕಾಮಾಂತರಂ                 |             |
| 6.  | ○○— ಉ · —, ಪ್ರಾಮಧಾಧಿವಂ              | ಪ್ರಾಧವಾಧಿವಂ |
| 7.  | — ಉ ಉ · —, ಶೈಲಧರಂ (Cheriambas)      |             |
| 8.  | ○○○○ — · —, ಪುರಮಧನಂ                 |             |
| 9.  | — — — ಉ, ಕಂದಪಾರಿ                    |             |
| 10. | ○○— — ಉ, ಮಂದಸ್ಯಂಖಿ                  |             |
| 11. | — ಉ — ಉ, ಜಂಡ್ಯವರೋಳಿ                 |             |
| 12. | ○○○ — ಉ, ಜುಜಗಧಾರಿ                   |             |
| 13. | — — ಉ ಉ, ಜೊತೆಹೃಗ್ರಿ (Ionicus major) |             |
| 14. | ○○— ಉ ಉ, ಶ್ರೀಜಗದ್ಯರು                |             |
| 15. | — ಉ ಉ, ಕಾಮರಿಷ್ಯ (Paeon)             |             |
| 16. | ○○○○ ಉ ಉ, ಮಂದಸ್ಯ                    |             |

 Only verses 299-312, i. e. 13 metres, occur in the present work, that are constructed with special regard to the feet and their names adduced in this place; besides feet of more than 5 Moras are ordered only for seven of them, viz. ēitra, v. 300; ēitralate, v. 301; great akkara, v. 302; nice akkara, v. 305; little akkara, v. 306; elē, v. 307; and gitikō, v. 312. After these 13 metres the shatpadis begin, a class of metre in which no feet of more than 5 Moras can occur, no feet are called by special names, only the number of Moras, and not the form of feet, is taken into account, and one foot with the same number of Moras, as in the Ragaś's and to a great extent in the Āryś's, may be put for the other. For the shatpadis (and the utsāha, v. 339) only the feet of 3, 4 and 5 Moras (without any reference to classification), as they have been adduced in the introduction to the Ragaś's, p. 76, are used, and they, together with a number of the Vṛittas, the Ragaś's and the Kanda, are the truly popular metres in Canarese. Of the metres of verses 299-312 only tripadi, akkarikē and ēaupadi are used now-a-days, as being strictly regulated regarding the number of Moras contained in their feet; the rest, of which the editor has never seen any instances elsewhere but akkara and elē, has been discarded, as it seems for the difficulty of scanning; for though the name of one of the three classes of feet be given, who can know all at once what peculiar foot will suit the circumstances? However by introducing some special rules as to the number of Moras, all of them might prove useful; the equal akkara (v. 303), the middle akkara (v. 304) and the ēhandovatamsa in fact present already some such rule, and the śaraśaṭpadi has been rightly

referred to its proper place as the first of the *shatpadis* (see note to v. 317). Whether originally there has been mere uniformity in all of them, and the forms of the text for some are corrupt (there appear to be two recensions), are questions worthy of consideration. All the different readings at hand have been adduced; cf. Addenda. Observe that none of the feet under No. 273 begins with an Iambus (—), such a foot being foreign to true Canarese metres.

### 1. The Tripadi (Trivadi, Trivali)

ಮೀತೆ ಹೇಳ್ಣಿ ಗಣದ ಸರವಿಯೊಳ್ಳ ಶ್ರಿಪಳಿಯ ಲಕ್ಷಣವು ಹೇಳ್ಣೆಂ

274. A Tripadi verse: The first line has 4 feet, each consisting of 5 Moras; in its middle the Caesura and another Alliteration occur. (The second foot of the second line *i.e.* the 6th (rasa) foot (of the verse) as well as (the second one of the third line *i.e.* the 10th one (of the verse) are to consist each of a Brahma (Bisaruhodbhava) foot (—, or ೦೦೦, or ——, or ೦೦—). The remaining feet contain either 5 Moras, or where the Moras of the Brahma feet chosen do not allow so many, only 4, (the number of Meras for the first line being 20, those for the second one 17, and those for the third one 13).

ಶಿಫದಿ

ಬಿಸರುಹೆಚ್ಚವ-ಗಣಂ \*ರಸ-ದಶ-ಸ್ತಾನದೊಳ್ಳ,  
ಬಿಸರುಹ-ನೇತ್ರೇ! ಗಣಾಮೆ ಒಕ್ಕುಳಿದವು,  
ಬಿಸರುಹ-ನೇತ್ರೇ, ಶ್ರಿಪದಿಗೇ!

<sup>11</sup> 299 ||

The scheme of the adduced verse:

| 1    | 2     | 3    | 4    |                    |
|------|-------|------|------|--------------------|
| ೦೦೦— | ೦೦೦—* | ೦೦೦— | ——   | 20 Moras in 4 feet |
| 5    | VI    | 7    | 8    |                    |
| ೦೦೦— | ——    | ೦೦೦— | ೦೦೦— | 17 Moras in 4 feet |
| 9    | X     | 11   |      |                    |
| ೦೦೦— | ——    | ೦೦೦—\|\| |  | 13 Moras in 3 feet |

To show that not the form but the number of the Meras is essential for the feet (excepting the 6th and 10th where, however, *any one* of the four Brahma-feet may occur), the following schemes of Tripadi verses, occurring in the 11th chapter of the *Rājaśekharavilāsa*, are given here.

1) M. (Trivadi), Sb. Ra. (Trivali), D., B. The verses of the *Rājaśekharavilāsa* are of a nature that does not allow them to be quoted here. The number of Moras for the lines, that is not stated in the Canarese text, is in all good instances that which is given in No. 274. Thus the Tripadi bears a decided character, and has therefore not unfrequently been used in Canarese poetry; another circumstance in its favour is that none of its feet contains more than 5 Moras.

v. 89:

|       |       |        |       |
|-------|-------|--------|-------|
| 1     | 2     | 3      | 4     |
| oo—oo | oo—oo | *oo—oo | oo—oo |
| 5     | 6     | 7      | 8     |
| oooo  | —oo   | oo—oo  | ooo—  |
| 9     | 10    | 11     |       |
| oo—oo | oo—oo | oo—oo | \|\| |

v. 90.

|       |       |       |      |
|-------|-------|-------|------|
| 1     | 2     | 3     | 4    |
| oo—oo | —oo*  | oo—oo | —oo— |
| 5     | 6     | 7     | 8    |
| oooo  | —oo   | oo—oo | ooo— |
| 9     | 10    | 11    |      |
| ooo—  | oo—oo | oo—oo | \|\| |

v. 91:

|       |      |      |       |
|-------|------|------|-------|
| 1     | 2    | 3    | 4     |
| ooo—  | —oo* | ooo— | oo—oo |
| 5     | 6    | 7    | 8     |
| ooo—  | ooo  | ooo— | oooo  |
| 9     | 10   | 11   |       |
| oo—oo | —oo  | ooo— | \|\| |

2. The *Citra* (Upačitrikē, Vičitra)

275. A translation of the *Citra* verse: "When the feet (*gaṇa*) of the three (śikhbraja = trotāgni) lines (*pāda*) (each of which is in possession also) of the course of a Rudra-foot (bhujagapaksha = bhujagadhārī), are mixed with a Brahma-foot (*aja*) at 6 (*rasa*) and 10, and Vishṇu-foot (*adhokshaja*), as in the last metre (*Tripadi*), occur (for the other places), it is the *Citra*."

ಚಿತ್ರಂ

ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಲ್ಷಿ\*ಪ್ರಜ-ಪಾದ-ಗಣವೋಳ  
ಗಜ-ರಸ-ದಶೋಳ, ಪೆಂಗಣಾದೋಳ  
ಕಜ-ಗಣವಾದೋಡರು ಚಿತ್ರಂ.

|| 300 ||<sup>1)</sup>

1) This is the editor's tentative reading. Bhujagapaksha recurs in v. 307, where it apparently forms two words: bhujaga = 1, paksha = 2, purposing, at the same time, to represent a Rudra-foot. There may be the possibility of attributing the same meaning to it in this instance, viz. bhujaga = 1, pakshagati (garuḍa) = 1, śikhbraja (sun?) = 1, to denote the three *pādas*; or bhujaga = 1, pakshagati = 1, śikhi (parvata) = 8, to denote the number of feet; (śikhbraja, if dinapa, however, properly denotes 12). The above reading has been framed to avoid, as ordered, the *aja* at other places but the 6th and 10th; but examining, for instance v. 301, it appears that whilst it *must* occur at the said places, it *may* occur, if not forbidden, also elsewhere.

The scheme of the verse:

|       |   |    |   |   |
|-------|---|----|---|---|
| 20 M. | 1 | 2  | 3 | 4 |
|       |   | *  |   |   |
| 14 M. | 5 | VI | 7 |   |
|       |   |    | X |   |
| 13 M. | 8 | 9  |   |   |
|       |   |    |   |   |

ಚಿತ್ರೇಂ

II. ಭುಜಗಪಕ್ಷ-ಗತಿ ತಿವಿ

ಬ್ರುಜ-ವಾದ-ಗಣಮೋಳಿರೆ ರಸ-ದಸಮದೊಳ್ಳ ಪೆಟಿಗಣಧೋಽ  
ಕ್ಷುಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರೇಂ. ||

ಲಪಚಿತ್ರಿಕೆ

D., B. (& L. for the 1st line) ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ

ಧ್ವಜ-ವಾದ-ಗುರುನಿಸೋ [L. ಧ್ವಜ ಪಾಳ ಗಣವಿಗ]

ಳಿಜನಿರ್ದ ರಸದೊಳಂ ಪೆಟಿವೆಡಿಗಳೊಳಧೋಽ

ಕ್ಷುಜ-ಗಣಮಾದೊಡದುಪಚಿತ್ರಿಕೆ. ||

ವಿಚಿತ್ರೇಂ

K., M. ಭುಜಪಕ್ಷ-ಯುಗಳ-ಧೂಮ

ಧ್ವಜ-ವಾದ-ಗಣಮೋ

ಳಿಜನಿರ್ದಂ ರಸದೊಳ್ಳ ನಿಜ ಪೆಟಿವೆಡಿಗಳೊಳಧೋಽ [K. ಳಿಸರವಿಚೆ]

ಕ್ಷುಜ-ಗಣಮುಮಾದೊಡದು ವಿಚಿತ್ರೇಂ, ಕೆಳದಿ! || [K. ಮೊನಮನವಿಚೆ]

ಚಿತ್ರೇಂ

Sb., Ra. (=H.) ಭುಜಗಪಕ್ಷ-ಗತಿ-ತಿವಿ

ಪ್ರುಜ-ವಾದ-ಗಣಮೋಳಿರೆ ರಸ-ದಶಮದೊಳ್ಳ ಪೆಟಿಗಣಧೋಽ

[Sb. ಗಣವಿನೋಳ್ಳಿರೆ]

ಕ್ಷುಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರೇಂ. || [Ra. ಚಿತ್ರಾ]

### 3. The Citralato (Učita, Viśitra, Citra)

276. "When at the beginning (tudi) a Rudra-foot occurs, and the whole verse (pada) bears the variegated form of the preceding (metre, the Citra, wherein the Rudra-feet are intermixed with those of the two other classes), it is the Citralato" (the Brahma after the Rudra of the first line happening only on account of the Rudra chosen).

II. (= Ra., & nearly Sb.) ತುದಿಯೋಳಿಶರ-ಗಣ

ವೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |  
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯು  
ದದೋಳಿದೋರಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ.

|| 301 ||<sup>1)</sup>

The scheme of the verse:

|                                           |    |
|-------------------------------------------|----|
| 1                                         | 2  |
| 9 M. ०००—० \| ०००                          |    |
| 3                                         | 4  |
| 10 M. ००००० \| ००—— \| |  |
| 5                                         | VI |
| 18 or 19 M. ००००० \| ० ० ० \| ०००००— \| ०००— |    |
| X                                         |    |
| 16 or 17 M. ० ० — \| ० ० ० \| —००० \| —— \|\| |  |

D., B. ತುದಿಯೋಳಿಶರ-ಗಣಂ

ವೊದಲೊಳಿರೆ, ಪದವೆಲ್ಲಂ, |  
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರದಂ  
ದದನಿದೋರಡದು ತಾಂ ಚಿತ್ರಮಹಕ್ಕುಂ. || [B. ದರಿನಿದೋರಡೆ ಚಿತ್ರಮಹಕ್ಕುಂ]

K., M. ತುದಿಯೋಳಿಶರ-ಗಣಮುಂ

ವೊದುಂ, ಗಜ-ಗಮನೆ, ಪೆಟಿಗಳಿಂದಂ ಚಿತ್ರಂ | [K. ವೊದಲಿಂ ಗಜ]  
ಮದದೋಳಿದೋರಡಮದವುಂ [K., for the two lines, only: ಮದದೋಳಿಗಳಿಂದಂತು  
ಚಿತ್ರಂ ನಯಿದಿಂ]  
ವಿದಿಕಮದೋರಡಂತಚಿತ್ರಂ ಸಯದಿಂ. ||

Sb. ತುದಿಯೋಳಿಶರ-ಗಣ [identical with L.]

ವೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |  
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಯಂ  
ಗದೋಳಿದೋರಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. || [L. ವೊದವಿದೋರಡದು ವಿಚಿತ್ರಮಹಕ್ಕುಂ]

Ra. ತುದಿಯೋಳಿಶರ-ಗಣ

ವೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |  
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯಂ  
ದದೋಳಿದೋರಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. ||

1) The ನೆ of foot vi. and ದೆ of x. may be taken either as short or long; the second line may be joined to the first.

## 4. The Five Akkaras

ಎಯ್ಯ ಕ್ಷರಲಕ್ಷಣಮಂ ಪೇಳೆಂ

277. The great (piri) Akkara. At the beginning of the first line an aja; then five vishnus; at the end (tudi) a rudra. At the beginning of the second line an aja; then four vishnus; at the 6th place an aja; then a rudra. The feet of the third line are in name the same as those of the first; and those of the fourth line in name the same as those of the second.

ಪಿರಿಯಕ್ಕರಂ

ಮೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ವೆಯ್ಯ ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದರ್ವರಿಪ್ರ-ಗಣಂ ಸೆಲಸಿ ನಿಲಕ್ಕೆ; |  
ಪದದೊಳಿರದೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಜಾಜಿಂಳಜ-ಗಣಂ ಸಮವಾಂಯಮಪ್ರೇರ್ವದಕ್ಕುಂ,  
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕರ್ತೃವಿನಿಷ್ಪದಿನಿರ್ವಿದು ಪಿರಿಯಕ್ಕರಂ. || 302 ||

The scheme of the verse:

|             |   |   |   |   |   |    |   |
|-------------|---|---|---|---|---|----|---|
| 32 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             |   |   |   |   |   |    |   |
| 32 M.       | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             |   |   |   |   |   |    |   |
| 33 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             |   |   |   |   |   |    |   |
| 30 or 29 M. | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             |   |   |   |   |   |    |   |
|             |   |   |   |   |   |    |   |

Sb. ಮೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ವೆಯ್ಯ ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದರ್ವರಿಪ್ರ-ಗಣ ಸೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳಿರದೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಜಾಜಿಂಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ರೇರ್ವದಕ್ಕುಂ,  
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕರ್ತೃವಿನಿಷ್ಪದಿನಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

Ra. ಮೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ವೆಯ್ಯ ಗಣಂಗಳೆ ವಿಷ್ಣುದಕ್ಕುಂ;  
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ (ಕಂ)ದರ್ವರಿಪ್ರ-ಗಣಂ ಸೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳಿರದೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಜಾಜಿಂಳಜ-ಗಣಂ ಸಮವಾಯಂಮಪ್ರೇರ್ವದಕ್ಕುಂ,  
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕರ್ತೃವಿನಿಷ್ಪದಿನಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

K., M. ಮೋದಲೊಳಿ ಒಗಣಂಗಳು ಕುಂದದೆ ಬಕ್ಕತ್ವೆಯ್ಯ ಗಣಂಗಳು ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದರ್ವರಿಪ್ರ-ಗಣಂ ಸೆಲಸಿ ನಿಲಕ್ಕೆ; |

ವದಾಂಕ್ಷಾದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳಂ ನಾಲ್ಕುಂ ಒಗಣಂ ಸಮಾಯಂಪ್ರಾದಕ್ಕುಂ;  
ಸ . . . . . ಕರ್ತೃವಿನಿಷ್ಪದೋಳಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

- II. ಮೊದಲೋಳ ಒಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ಯ ಗಣಂಗಳಿ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೋಳಂಬ ತಾಣದೊಳ್ಳಲ್ಲಿಯುಂ ಕಂದಪರಿಪು-ಗಣಂ ಸೆಲಸಿ ನಿಶೇ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳಾರೀಚಿಂಹಳಿಂಬಗಣಂ ಸಮಾಯಂಂಪ್ರಾದಕ್ಕುಂ,  
ಸದಮಳೆಂದು-ನಿಭಾಸನೆ, ಕರ್ತೃವಿನಿಷ್ಪದಿನಿಂತರಿದು ಪಿರಿಯಕ್ಕರಂ. ||
- III. ಮೊದಲೋಳು ಅಜ-ಗಣಮಕ್ಕುಂ, ವತ್ತನೆಯ್ಯ ಗಣ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೋಳಂಬ ತಾಣದಲ್ಲಿ ಕಂದಪರಿಪು-ಗಣಂ ಸೆಲಸಿ ನಿಶೇ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳು ನಾಲ್ಕುಂಪ್ರಮೆಯೋಳಿ-ಗಣಂ ಸಮಾಯುತಕಂ,  
ಸದಮಳೆಂದು-ನಿಭಾಸನೆ, ಕರ್ತೃವಿನಿಷ್ಪದಿನಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

278. The equal (*dō rāg*) *Akkara*. Each line has the following 6 feet: two sarasijodaras (*vishphus*, only of four or five Moras), then an aja, then again two sarasijedaras, and another aja (the final of which is long). So far it is a regular metre, and would be fully so, if for all the places respectively feet of the same number of Moras were selected.

### ದೊರೆಯಕ್ಕರಂ

ಸರಸಿಜೋಽದರ-ಗಣಾವೆರಡಜಸಾಮಲ್ಲಿ ಸರೆದಿಕ್ಕೆ, ವತ್ತಂ  
ಸರಸಿಜೋಽದರ-ಗಣಾವೆರಡಜಸಾಮಕ್ಕೆ, ಗಣಾಮುಂಘಾಟಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಗಣಾದೀ ದೊರೆವೆತ್ತೆ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರವಿದನಜ್ಞಿವ್ಯಾದಿ ತೆಜದೀ. || 303 ||

The scheme of the verse:

|       | 1    | 2                                  | III | 4 | 5 | VI |
|-------|------|------------------------------------|-----|---|---|----|
| 26 M. | uu— | \| uuuu \| uuu \| uu—u \| uu—u \| —— |  |  |  |  |
| 26 M. | uu— | \| uuuu \| uuu \| uu—u \| uuu— \| —— \| —— \| |  |  |  |  |
| 26 M. | uuuu | \| —u \| uu— \| uuu— \| uu—u \| uu—       |     |   |   |    |
| 26 M. | uu—u | \| —u \| uu— \| uuuu \| uuu— \| uu— \| |  |  |  |  |

or in numbers:

|   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 4 | . | 4 | . | 4 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 4 | . | 4 | . | 5 | . | 4 |

- K., M. ಸರಸಿಜೋದರ-ಗಣಮೇರಡಜನುಮಲ್ಲಿ ಸೆರದಿಕ್ಕೆ, ಮತ್ತಂ  
ತಿರ್ಥರಮು ಸೂಳ್ ಬಂದಾಗಮಿಂತೆಂಪ್ರಯಿಂದ್ರವಿಶಾಂತಂ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದಿದುರುತರ ದೊರೆಯಕ್ಕುರಮಿದನಾಂಧೀದೀ ತೆಂಬಿದಂ, ಕಾಂತೇ! ||
- Ra. ಸರಸಿಜೋದರ-ಗಣಮೇರಡರಮುನುಮಲ್ಲಿ ಸೆರದಿಕ್ಕೆ, ವೋತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೇರಡನುಮಕ್ಕೆ, ಗಣಮುಮಾಂತ್ರಿಕ್ಕಂ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆರಧಿದೊರೆವೆತ್ತೆ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕುನುದನಾಂಧೀವುದೀ ತೆಂಬಿದಂ. ||
- Sb. ಸರಸಿಜೋದರ-ಗಣಮೇರಡಜನುಮಲ್ಲಿ ಸೆರದಿಕ್ಕೆ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೇರಡನುಮಕ್ಕೆ, ಗಣಮುಮಾಂತ್ರಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಗಣದಿಂ ದೊರೆವೆತ್ತೆ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕುರಮಿದನಾಂಧೀವುದೀ ತೆಂಬಿದಂ. ||
- L. ಸರಸಿಜೋಽಧವ-ಗಣಮೇರಡಜನುಮಲ್ಲಿ ಸೆರದಿಕ್ಕೆ, ವಾತೀಂ  
ಸರಸಿಜೋದರ-ಗಣಮೇರಡಂಜನಿಮಲ್ಲಿಂ ಕೆಳಗನ್ನ ಮೂರ್ಖಿಕೆ, |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಗಣದಿಂದಂ  
ಧರೆಯೋಳಿಗಿರ ಸಂದಿರ ದೊರೆಯಕ್ಕುರವಿದನಾಂಧೀವುದೀ ತೆಂಬಿದಂ. ||
- II. ಸರಸಿಜೋದರ-ಗಣಮೇರಡರಮುವಲ್ಲಿ ಸೆರದಿಕ್ಕೆ; ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೇರಡನುಮಕ್ಕೆ, ಗಣಮುಮಾಂತ್ರಿಕ್ಕಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಪೆಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕುರಮಿದನಾಂಧೀವುದೀ ತೆಂಬಿದಂ. ||

279. The middle (nađu) Akkara. Each line is as follows: One jalajasambhava (bramha), three jalaruhooderas (vishnus), and one kumântaka (rudra, the final of which is long). The number of feet, therefore, is five (kumabâññâvali).

ನಡುವಳಕ್ಕರೂ.

ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ವೋದಲೋಳೇ; ನಡುವೆ ಮೂರ್ಖಿಯ  
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ; ಕಾವಾಂತಕ-ಗಣಮಕ್ಕಂ, |  
ತಿಳಕದುತೀರ ತಲೆಯೋಳೇ ಬಂದಿಕ್ಕೆ; ಕಾಮಬಾಣಾರಾ  
ವಳಿಯ ಪಾಂಗೆಯ್ಯೆ ಗಣಮಕ್ಕೆ ನಡುವಳಕ್ಕರೆಕೆ, ಸರೀ! || 304 ||

## The scheme of the verse:

1      2      3      4      5  
 24 M.  ooo | - oo | oo-o | ooo- | ooo--  
 24 M.  ooo | - oo | oo-o | - - o | ooo-- |  
 24 M.  ooo | - oo | oo-o | - - o | - oo--  
 24 M.  ooo | - - o | oo-o | ooo- | ooo-- ||

or in numbers:

3 . 4 . 5 . 5 . 7  
 3 . 4 . 5 . 5 . 7 |  
 3 . 4 . 5 . 5 . 7  
 3 . 5 . 5 . 5 . 6 ||

II. ಒಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೋಳಿ, ಸದುವೆ ಮೂರಿಂ  
 ಒಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕು |  
 ತಿಳಿದಂತಿರೆ ತಲೀಯೋಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗಿಯ್ಯ ಗಣಮಕ್ಕೆ ಸದುವಣಕ್ಕರಕ್ಕೆ, ಸವೀ! ||

M. ಒಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೋಳು, ಸದುವೆ  
 ಒಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಬಳಿಕ್ಕು ಕಾಮಾರಿ-ಗಣಂ |  
 ತಿಳಿಕರಂತಿರೆ ಕಡೆಯೋಳಾ ಬಂದುರಿಯ್ಯಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಂ ಪಾಂಗಿಯ್ಯ ಗಣವಕ್ಕೆ ಸದುವಣಕ್ಕರಕ್ಕೆ; ಪೇಸರಿಂತು, ಸವೀ! ||

SB. ಒಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೋಳಿ, ಸದುವೆ ಮೂರಿಂ  
 ಒಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಂ ಬಕ್ಕುಂ, |  
 ತಿಳಿಕರಂತಿರೆ ತಲೀಯೋಳಿ ಬಂದಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯ ಪಾಂಗಿಯ್ಯ ಗಣವಕ್ಕೆ ಸದುವಣಕ್ಕರಕ್ಕೆ; ಪೇಸರಿಂತು, ಸವೀ! ||

RA. ಒಳಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೋಳಿದಮೊಳಿ, ಸದುವೆ ಮೂರಿಂ  
 ಒಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, (ಕಾ)ಮಾಂತಕ-ಗಣಮಕ್ಕುಂ |  
 ತಿಳಿದಂತಿರೆ ತಲೀಯೋಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗಿಯ್ಯ ಗಣಮಕ್ಕೆ . . . . . ||

L. ಒಲಸಂಭವ-ಗಣಮಕ್ಕು ವೋದಲೊಳು, ಸಮನೆ ಮೂರ್ತಿಂ  
ಜಲರುಹೋದರ-ಗಣಮಕ್ಕುಂ, ಬಳಿಕ ಕಾಮಾಲಿಗಣಂ |  
ತೆಲಕದಂತಿರೆ ಲತೆಗಳೊಳು ಬಂದಿಕ್ಕೆವಾ ಕಾಮಬಾಣಾ  
ವಳಿ ಪಾಂಗಿಯೆಡಿಗಕ್ಕು . . . . . ||

280. The nice (? e d) Akkara. Each line consists of four feet in the following order: a vanajasambhava (brahma), two vanaruhodaras (vishṇus), and a rudra.

ಎಡೆಯಕ್ಕೆರಂ  
ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ವೋದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮದಕ್ಕು, ರು |  
ದ್ರನದಾಂತ್ಯದೋಳ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳಾ, ಎಡೆಯಕ್ಕೆರ್ಕೆನಿಸುಂ. || 305 ||

The scheme of the verse:

19 M. 1 2 3 4  
..... | - .. | .. - .. | .. - - - -  
18 M. 1 2 3 4  
..... | - .. | .. .. | .. - - - |  
18 M. 1 2 3 4  
..... | - .. | - - .. | - - - -  
19 M. 1 2 3 4  
..... | .. .. - | .. - .. | - - - - ||

or in numbers:

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 3 | . | 4 | . | 5 | . | 7 |
| 3 | . | 4 | . | 4 | . | 7 |
| 3 | . | 5 | . | 5 | . | 5 |
| 3 | . | 5 | . | 5 | . | 6 |

II. ವನಚಸಂಭವ-ಗಣಮಕ್ಕು ವೋದಲೊಳತ್ತಲು  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಿಂತದರಿಂತದೋಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳಾ, ಎಡೆಯಕ್ಕೆರ್ಕೆನಿಸುಂ. ||

3b. ವನಚಸಂಭವ-ಗಣಮಕ್ಕು ವೋದಲೊಳತ್ತಲ್  
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕು, ರು |  
ದ್ರನಂತದರಿಂತ್ಯದೋಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ದನಿತೆ, ಕೇಳಾ, ಎಡೆಯಕ್ಕೆರ್ಕೆನಿಸುಂ. ||

K., M. ವನಬಸಂಭವ-ಗಣಮಕ್ಕೆ ಹೊದಲೆಂಳಿತ್ತಲು  
ವನರುಹೋದರಗಣ-ಯುಗಳಮವಕ್ಕೆ, ರು |  
ದ್ರಸದೀಂಶ್ಚದೊಳ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕು ಗಣ  
ಮನಿತುಮನೆಸೆವ ಕಡೆಯಕ್ಕೆರಕ್ಕೆ ಮಾತ್ರಗಳ. ||

Ra.

ರು |

ದ್ರಸಿಂತದ್ವೀಂಶ್ಚದೊಳಂ ಬಂದು ನಾಲ್ಕಿಡೆ ಗಣ  
ವಿನಿತೆ, ಕೇಳಾ, ಎಡೆಯಕ್ಕೆರಕ್ಕೆನಿಸುಂ. ||

281. The little (kiri) Akkara. Each line consists of the following three feet: two pōḍyālars (vishṇus) and a śāṅkara (rudra).

ಕಿಟ್ಟಿಯಕ್ಕರೆ  
ಪ್ರೋಡೆಯಲರಿಬರು ಹೊರಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೆಂಬಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮಂಡದಿ, ಕೇಳಾ, ಮೂರ್ಖಾ ಗಣಮನೆಸಿದಿಕ್ಕೆ;  
ಗಡ, ಕಿಟ್ಟಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! || 306 ||

The scheme of the verse:

|       |      |      |      |
|-------|------|------|------|
| 15 M. | 1    | 2    | 3    |
|       | ---- | ---  | ---- |
| 17 M. | ---- | ---- | ---- |
|       | ---- | ---- | ---- |
| 15 M. | ---- | ---  | ---- |
|       | ---- | ---  | ---- |
| 16 M. | ---- | ---  | ---- |
|       | ---- | ---- | ---- |

or in numbers:

|   |   |   |   |   |  |
|---|---|---|---|---|--|
| 4 | . | 5 | . | 6 |  |
| 5 | . | 6 | . | 6 | \| |
| 5 | . | 4 | . | 6 |  |
| 4 | . | 5 | . | 7 | \|\| |

II. ಪ್ರೋಡೆಯಲರಿಬರ್ ಹೊದಲೆಂಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರನೆಂಬ್ರಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮಂಡದಿ, ಕೇಳಾ, ಮೂರ್ಖಿಡೆ ಗಣಮನೆಸಿದಿಕ್ಕೆ;  
ಗಡ, ಕಿಟ್ಟಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

D., B. ತಡೆಯದೆ ಪರಿ-ಯುಗಂ ವೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರಸೋವರ್ಣಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮುದದಿ, ಕೇಳಾ, ಮೂರೀ ಗಣಮೇಸೆದಿಕ್ಕೆ; [D. ಕೇರ್ಣ ಗುರುಗಣಮೇಸೆದಿಕ್ಕೆ]  
ಗಡ, ಕಿರ್ಣಿಯಕ್ಕುರಕ್ಕಿದು ಲಕ್ಷಣಂ! ||

K., M. ತಡೆಯದೆ ಪರಿ-ಯುಗಂ ವೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರಸೋವರ್ಣಂ ಕಡೆಯೊಳಿಕ್ಕೆ, | [L. ಕಡೆಯೊಳಿಕ್ಕುಂ]  
ಮುದದಿ, ಕೇಳಾ, ಸುರ-ಗಣಮೇಸೆದಿಕ್ಕೆ; [Sb.-ಮೂರೀಡಿ ಗಣಮೇಸೆದಿಕ್ಕುಂ]  
[L. -ಮೂರೀ ಗಣಮೇಸದಿಕ್ಕುಂ]  
ಕಡ, ಕಿರ್ಣಿಯಕ್ಕುರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ! || [Sb.-ಕ್ಕಿಡೆ ಲಕ್ಷಣಂ] [L.-ಕ್ಕಿದು ಲಕ್ಷಣಂ]

Ra. ಪ್ರೋಡೆಯಲದಿಬ್ರ ವೊದಲೊಳಿಕ್ಕೆ,  
ಜಡೆಯ ಶಂಕರಸೋಭ್ರಂ ತುದಿಯೊಳಿಕ್ಕೆ, |  
ಮೊಡದಿ, ಕೇಳಾ, ಮೂರೀಡಿ ಗಣಮೇಸೆದಿರೆ,  
ಗಡ, ಕಿರ್ಣಿಯಕ್ಕುರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

### 5. The Elē<sup>(1)</sup>

282. The Elē. There occur 6 (bhujaga=1, paksha=2, pura=3) feet (of which two are bhujagapakshas i. e. bhujagadhāris); the 6th foot forms an aja.

ಎಳೆಯ ಲಕ್ಷಣಮಂ ಪೈಳೈಂ  
ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-  
ಬ್ರಿಜದೊಳಾಜುಂತೊಳಿಪ್ಪು  
ದಜಗಣಾಳೆ, ಭವತೀ! || 307 ||

The scheme of the verse:

|           |                   |         |       |
|-----------|-------------------|---------|-------|
| 1         | 2                 | 3       | 4     |
| ~ ~ ~ - ~ | ~ ~ ~ - * ~ ~ ~ - | ~ ~ ~ - | ~ ~ - |
| 5         | VI                |         |       |
| ~ ~ ~ - ~ | ~ ~ -             |         |       |

Sb. ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-  
ಬ್ರಿಜದೊಳಾಜುಂತೊಳಿಪ್ಪು  
ದಜ-ಗಣಾಳೆಸಿಂಭವತಿ! ||

1) The reading of the last line of the verso in the MSS. is doubtful; elē (not è lē), however, is the form given in v. 68. Cf. the note to v. 300.

K., M. ಅಜ-ಪಕ್ಷ-ಸುರ-  
ಪ್ರಜದೊಳಾಯೋಳಪ್ಪು  
ದು ಜಗದೊಳಿಳಿನಿಭಗತಿ! ||

Ra. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
ಪ್ರಜದೊಳಾಯೋಳಪ್ಪು  
ದಜ-ಗಣೇಳಿನಿಭಗತಿ! ||

II ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
ಪ್ರಜದೊಳಾಯೋಳಪ್ಪು  
ದಜ-ಗಣೇಳಿನಿಭಗತಿ. ||

### 6. The Akkarike<sup>v</sup>

ಅಕ್ಕರಿಕೆಯ ಲಕ್ಷಣಮಂ ಹೇಳೆಂ

283. The Akkarike<sup>v</sup> is a Canarese Samavritta (cf. v. 276), somewhat connected with the Kusuma viéitra of v. 162. Each line shows the following 6 (khara or kara, see v. 244) feet: a Procelesmatic (muraripu), a Spondee (bomma), a Procelesmatic, a Spondee, a Procelesmatic, a Choriambus (*i.e.* a Daetyl and a long syllable). At every 6th syllable occurs Caesura, and after it another Alliteration.

The scheme is four times:

..... | --- \* ..... | --- \* ..... | - .. . -

or in numbers:

4 . 4 . \* 4 . 4 \* 4 . 4 . 2

ಅಕ್ಕರಿಕೆ

ಮುರಾರಿಪು, ಬೊಮ್ಮಂ, ಮುರಾರಿಪು, ಬೊಮ್ಮಂ, ಮುರಾರಿಪು, ಶೊಲಧರಂ  
ಸರಸದೆ ನಿಲ್ಪಂ, ಖರ-ಗಣಮಕ್ಕಂ ಸುರುಂದರ-ಮಾತ್ರೀಗಳಂ; <sup>1)</sup>  
ನಿರುಪಮದಿಂದು ಪರಿಪುತ್ವಪ್ಪಂತಿರಿ, ಯತಿಂಯಾಜಣೋಳಂ<sup>2)</sup>  
ಒರಿ, ತರಳಾಕ್ಕೀ, ಧರಿಯೊಳಿದೆತ್ತಂ ಕರಮೆನೆವಕ್ಕರಿಕೇ. || 308 ||

1) H. ಶಿರಕೆಳ ನಿಲ್ಪಂ ಖರ-ಗಣಮಕ್ಕಂ ಸರಜರ-ಮಾತ್ರೀಗಳಂ; Ra. ಸರಸದೆ ನಿಲ್ಪಂ ಖರ-ಗಣಮಕ್ಕಂ . . . ; K. M. . . . ಖರ-ಗಣಮಕ್ಕಂ; D. B. ಸರಸದೆ ನಿಲ್ಪಂ ಕರಿದಳ-ಸಂಪೂರ್ಣ-ಸುರುಂದರ-ಮಾತ್ರೀಗಳಂ.

2) H. ಯತಿ ರಿತುಪೆತ್ತಂ; Ra. ಯತಿ ರಿತುಪೆತ್ತಂ; M. ಯತಿ ಎಪುಸಾರದೆಹಳ್ಳಿ; K. ಯತಿ ರುಪಸುರದೆಹಳ್ಳಿ; L. ಯತಿ ರುಪುಂರಳೆಹಳ್ಳಿ; D. B. ಯತಿ ಸಾಟ-ಕರದೆಹಳ್ಳಿ. ಯತು = 6.

7. The Caupadi (*Caupadigē*)

ಚೌಪದಿಯ (ಚೌಪದಿಗೆಯ) ಲಕ್ಷಣವು ಪೇಣೆಂ

284. The *Caupadi* too is to be considered a Canarese *Samavṛgitta* according to the author's views (else he would somewhere have introduced a Dactyl instead of the Procelesmatic, etc.). Each line consists of a Procelesmaticus (*madanapitṛi*) and a Choriambus (*śāṅkara*, i. e. in practice a Dactyl and a long syllable).

The scheme is four times:

○○○○ | -○○ . -

or in numbers:

4 . 4 . 2

ಚೌಪದಿ

ಮದನನ ತಂದೆಯ ಮುಂ  
ದೂದಪಿದ ಶಂಕರನೊಳ್ಳ |  
ಪುದಿರೆ, ಸಂದುದು, ನೋ  
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. [D., B. ಸಂ ಚೌಪದಿ ಕೇಣ] || 309 ||

K., M. ಮದನನ ತಂದೆಯ ಮುಂ  
ದುದಯಿಸೆ ಶಂಕರನೊಳ್ಳ |  
ಪೂದವಿರೆ, ಸಂದುದು, ನೋ  
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

Ra., H. ಮದನನ ತಂದೆಯ ಮುಂ  
ದುದಯಿಸೆ ಶಂಕರನೊಳ್ಳ |  
ಪಾದವಿರೆ, ಸಂದುದು, ನೋ  
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

8. The *Chandovatasanta* (*Chandovasanta*)

ಭಂದೊವತಂಸಕ್ಕ ಲಕ್ಷಣವು ಪೇಣೆಂ

285. The *Chandovatasanta*. Each line contains first three mandaradharas (*vishṇu*), then a bisaruhajaṇma (*brahma*) in its end.

ಭಂದೋವತಂಸಂ

ಮಂದರಧರ-ಗಣಮೇಸೆದಿರೆ ಮೊದಲೋಳ,  
ಬಂದಿರೆ ನಾಲ್ಕುಕೆ ಬಿಸರುಹಚನ್ಯಂ; |  
ಸಂದುದು ಲಕ್ಷಣವಿಂತ ತೆಜಿದಿಂದಂ  
ಭಂದೋವತಂಸಕೆ, ಮದಗಜ-ಗಮನೆ! || 310 ||<sup>1)</sup>

The scheme of the verse:

|             |     |      |      |     |   |
|-------------|-----|------|------|-----|---|
| 16 M.       | —೦೦ | \| ಉಂಬು | \| ಉಂಬು | \| ಉಂ— | 4 |
| 16 M.       | —೦೦ | \| —೦೦ | \| ಉಂಬು | \| —— |  |
| 16 M.       | —೦೦ | \| —೦೦ | \| —೦೦ | \| —— |  |
| 16 or 17 M. | —೦— | \| —೦೦ | \| ಉಂಬು | \| ಉಂ— |   |

II. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ಮೊದಲೋಳಿ;  
ಬಂದಿಕ್ಕು ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಒನ್ಯಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಂತ ತೆಜಿದಿಂ  
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ!

Ra. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ಮೊದಲೋಳಿ;  
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಒನ್ಯಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಂತ ತೆಜಿದಿಂ  
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! ||

Sb. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ಮೊದಲೋಳಿ;  
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ಬಿಸರುಹ-ಜನ್ಯಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಂತ ತೆಜಿದಿಂದಂ  
ಭಂದೋವತಂಸಕ್ಕೆ ಪಂದುದು, ಗಜ-ಗಮನೆ! ||

1) The meaning of the readings of K., M. and L. only well agrees with the construction of this metre as far as it appears in the verses; according to it this verse is presented. If we read "gamane" instead of "gamane", the last line contains a Mora in excess, occasioned by the first foot "chandôva" (—೦—) that is the reading of all the MSS. The ನಾಲ್ಕೆ, ನಾಲ್ಕುಂ must refer to the number of the feet of a line.

K., M. ಮಂದರಧರ-ಗಣಮೇಸೆದಿರೆ ಹೊಡಲೋಳ,

ಪ್ರೋಂದಿರಯುಂ ಕಡೆಯೋಳಜಂ, |

ಸಂದುದು ಲಕ್ಷ್ಮಣಮವನಿಯೋಳಿಂದುಂ

ಭಂದೋಽವಶಂಸಮಂಬುಷ-ವದನೇ! ||

L. ಮಂದರಧರ-ಗಣ ಬಂದಿರೆ ಹೊಡಲೋಳ;

ಕುಂದದೆ ಬಂದಿರೆ ನಾಲ್ಕುಂ; ತುದಿಯೋಳು ವಿಷರುಹ-ಒಲ್ಲುಂ |

ಸಂದುದು; ಲಕ್ಷ್ಮಣಮವನಿಯೋಳಿ ತೆರೀದಿಂದಂ

ಭಂದೋಽವಸಂತಕೆ ಸಲೆ ಗಜ-ಗಮನೇ! ||

### 9. The Madanavati

ಮದನವತೀಲಕ್ಷ್ಮಿಂ

286. The Madanavati. "When there are 5 (vishaya) madanapitri (vishnu) feet and afterwards a long syllable occurs" (it is the Madanavati); "the same line is formed, when a harapada (rudra) is found after 4 upendras" (vishnus); or "when a hari stands at the end of 3 madanaharas" (rudras, and is followed by the long syllable), "it is the Madanavati". Feet of the same number of Moras interchange.

ಮದನವತಿ

ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೋಳಿರೆ, ಗುರು ಮುಂ  
ದೊಡಪಿರೆ; ಪದದೋಳಮಂಚಿ ಪ್ರೋಲಪ್ಪಾದು ಹರೆ-ಪದಮುಂ |  
ವಿದಿತಮುಂಪೇಂದ್ರ-ಚತುಪ್ಪಾಯದಿತ್ತಲಬುಷ-ವದನೇ,  
ಮದನಹರ-ತ್ರಯದೀ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತೀ. || 311 ||

The scheme of the metre as to Moras is four times either:

22 M. 1 2 3 4 5  
..... | - .. | .. . . | .. . . | .. . . | -

or

1 2 3 4 5  
..... | - .. | .. . . | .. . . | .. . . -

or

2 2 3 4  
.... - | .. . . | .. . . | .. . . | -

The first structure in numbers:

4 . 4 . 4 . 4 . 4 . 2 (i.e. one long)

II. ಮದನನ ತಂಡೆಯ ಗಣಮೂರ್ಖಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಿಮದಾರಿ ಸೋಲಷ್ಟುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುವೇಂದ್ರ-ಜತುಷ್ಟಯದಿಂದಬುಜಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪಂ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||

Sb. ಮದನನ ತಂಡೆಯ ಗಣಮುವೈಯದೊಳಿರೆ, ಗುರು ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಿಮದಾರಿ ಸೋಲಷ್ಟುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುವೇಂದ್ರಂ ಜತುಷ್ಟಯದಿಂದಬುಜಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿಪಡೆ ಪಡೆದ ಮದನವತಿ. ||

Ra. ಮದನನ ತಂಡೆಯ ಗಣಹರ್ವಾ ವಿಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ ಪದದೊಳಿಮದಾರಿ ಸೋಲಷ್ಟುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುವೇಂದ್ರಂ ಜತುಷ್ಟಯದಿಂದಬುಜಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||

K., M. ಮದನನ ತಂಡೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ, ಗುರುಸೋಂ  
ದೊದವಿರೆ, ಪದದೊಳಿಮದಾರಿ ಸೋಲಷ್ಟುದು ಗುರುತರ-ಪದಮುಂ |  
ವಿದಿತಮೇ ವಿದಿತಮೇಚಂದ್ರ-ಜತುಷ್ಟಯದಿಂದತ್ತೀಂಬುಜ-ಪದನೇ,  
ಮದನಹರ-ತ್ರಿತಯಂ ಪರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. ||

L. ಮದನನ ತಂಡೆಯ ಗಣಮುವೈಯದೊಳಿರೆ, ಗುರುಸೋಂ  
ದೊಂದಂಗನೇವಿರೆ, ಪದದೊಳಿಮರ ಸೋಲಷ್ಟುದು ಗುರುಪಾದಮುಂ |  
ವಿದಿತಮುಚೆಂದ್ರ-ಜತುಷ್ಟಯದಿಂದತ್ತೀಂಬುಜಂ  
ಮದನಹರ-ತ್ರಿತಿಯಕ್ಕಂ ಹರಿ ಕಡೆ ಸಿಡೆದುದನ ಸೋಲೆ. ||

#### 10. The Gitikೇ (Gitigೇ, Gita)

ಗೀತಿಗೆಯ ಲಕ್ಷ್ಮಿಮಂ ಷೈಷ್ಟೀಂ<sup>1)</sup>

287. The Gitikೇ; the 6th foot of every second line is to be a Brahma (padmabhava); the other feet are not ordered, but according to K., M. are Vishnus.

1) Sb., Ra, H. here ಗೀತಿಗೇ, in the verse ಗೀತ; M. ಗೀತಿಗೇ, also in the v.

## ಗ್ರಂಥಗೈ

H., Ra. ಎರಡುಕ್ಕೆಳಾಳಾಳೆಂಬಿ ಸಂಖ್ಯೆಯೊಳ್ಳಾ  
 ಬರೆ ಪದ್ಧತಿವನುಳಿದವು ಮೇಚ್ಚುವ ತೆಜಿದಿಂ |  
 ದಿರೆ, ಬಳಿಕಿನ್ನರಪಂ ಮುನ್ನಿಸಂತೆ  
 ಕರಮೆಸೆದೊಪ್ಪಗ್ರೀತ-ಗ್ರಣಂ.

|| 312 ||

The scheme of the verse:

|   |   |    |
|---|---|----|
| 1 | 2 | 3  |
| 4 | 5 | VI |
| 4 | 5 | VI |
| 1 | 2 | 3  |
| 4 | 5 | VI |
| 4 | 5 | VI |

or in numbers:

- 14 M. 4 . 5 . 5  
 19 M. 5 . 4 . 4 . 6 |  
 16 M. 4 . 6 . 6  
 13 M. 4 . 5 . 4 ||

That of K. and M.:

|   |   |    |
|---|---|----|
| 1 | 2 | 3  |
| 4 | 5 | VI |
| 4 | 5 | VI |
| 1 | 2 | 3  |
| 4 | 5 | VI |
| 4 | 5 | VI |

or in numbers:

- 12 M. 4 . 3 . 5  
 17 M. 5 . 4 . 3 . 5 |  
 14 M. 4 . 5 . 5  
 17 or 18 M. 5 . 4 . 4 . 4 or 5 ||

Sb. ಎರಡುಕ್ಕೆಳಾಳಾಳೆಂಬಿ ಸಂಖ್ಯೆಯೊಳ್ಳಾ  
 ಬರೆ ಪದ್ಧತಿವನುಳಿದವು ಮೇಚ್ಚುವ ತೆಜಿದಿಂ |  
 ದಿರೆ, ಬಳಿಕವೆರಪಂ ಮುನ್ನಿಸಂತೆ  
 ಕರಮೆಸೆದೊಪ್ಪಗ್ರೀತ-ಗ್ರಣಂ. ||

Ra. ಎರಡುಕ್ಕೆಳಾಳಾಳೆಂಬಿ ಸಂಖ್ಯೆಯೊಳ್ಳಾ  
 ಬರೆ ಪದ್ಧತಿ(ವ)ನುಳಿದೂ ಮೇಚ್ಚುವ ತೆಜಿದಿಂ |  
 ದಿರೆ, ಬಳಿಕಿನ್ನರಪಂ ಮುನ್ನಿಸಂತೆ  
 ಕರಮೆಸೆದೊಪ್ಪಗ್ರೀತ-ಗ್ರಣಂ. ||

K., M. ಎರಡಾಲ್ಲಿನಿಷ ಸಂಖ್ಯೆಯೊಳ್ಳಾ  
 ಬರೆ ಬ್ರಹ್ಮಸುಳಿದೆಂಗಳೊಳು ವಿಷ್ಣು ಮುಂ |  
 ದಿರೆ, ಮುಂದಾ ಪದಂ ಮುನ್ನಿಸಂ  
 ತುರುತರಂ ಗ್ರಿತಿಕೆಗಿಂತಕ್ಕೂ, ಸಬಿ! ||

L. ಎರಡುಕ್ಕೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ಳ  
ಬರಿ ಪದ್ಧತಿಪನ್ಮಿಧವು ಮೇವಂಬ ತೆಚ್ಚಿದಿಂ |  
ದಿರೆ, ಬಳಕ್ಕಿರೆ ನಗಣಮುಂ ಮುನ್ನಿಸಂತೆ  
ಕರಮೇಸುದೂಷ್ವವ ಗೀತಿಕೆಗೆ, ಕೇಳು, ಗಣಮಕ್ಕೂಂ. ||

 Here end the metres that are based upon a more or less indefinite number of Moras in the respective feet. With the Shatpadis a class begins that is excellent for exactness; for each foot, as is the case with regard to the Ragaleś, and Āryeś, is to consist of a definite number of Moras at a given place. *The feet used are those mentioned in connection with the Ragaleś*, p. 76; no foot, as observed there and p. 77, dare begin with an Iambus (—). The various readings have been given not so much for elucidating the rules (that are exact enough) as for throwing some light on the history of prosody.

### 11. The Six Shatpadis

ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ

288. There are six (ṣṭu) Shatpadis: In each class the first two lines (pāda, No. 289 pada) of half a verse are equal; each third line has half a line (arō) in excess, and a long syllable (indudhara; v. 315 iśa; v. 317 madanahara; see v. 29) at its end.

ಕಂದಂ

ಒಂದಿದ ಶುತ್ತು ಪಟ್ಟದಿಗಳೊ  
ಳೋಂದೇ ತೆಜನೆರಡು ಪಾದಮುಂ; ಮೇರಿಂದ್ ಮುಂದ |  
ಕೊಂದರೆ ಒಕ್ಕೆಂಬ; ತುದಿಯ  
ಲ್ಲಿಂದಂಥರು ಒಂದೊಡಜಿಗೆ ಪಟ್ಟದಿಯ ತೆಜಂ.      || 313 ||<sup>1)</sup>

289. The same statement in other words.

ವೊದಲೆರಡು ಪದದ ಲೆಕ್ಕದೊ  
ಳೋದವಿದ ವರ್ಣಂ ಸಮಾನ; ಮೂಲನೆಯ ಪದ |  
ಕ್ಷದಜಿಧಮನೊಡಗೊಡು  
ತ್ತದಜಿಳ್ಳಾಂ ಗುರುಪೋಂದಸಿರಿಸೆ, ಪಟ್ಟದಿಯಕ್ಕೂಂ.      || 314 ||<sup>2)</sup>

1) Rē's concluding verse; D., B.; M.'s verse 73 and Sb.'s verse 75 of their first chapter.

2) Rd. verse 22.

290. The same again, adding only that there are six lines (adi); (the number of Moras is stated in v. 316).

ತೋಽಂವ ಮಾತ್ರೇಯ ಷಟ್ಪದಿ  
ಗಾಜಾಜದಿಯರದಜಲ್ಲಿಯೊಂದೇ ಸಿಂಹಮು; |  
ಮೂಜಕ್ಕೂಂದು ತದಧಂ;  
ಬೇಳೀಶಂ ಕಡೆಯೊಳಿಲುಪಿಂ ತೆಜನಕ್ಕಂ. || 315 ||<sup>1)</sup>

291. The six Shatpadis are: Sara, Kusuma, Bhoga, Bhāmini, Parivardhini, Vārdhika (Vārtika). The first has 8 (kari) Moras in its first line, the second 10, the third 12 (ravi), the fourth 14 (manu), the fifth 16 (rāja), the sixth 20.

ಶರ-ಕುಸುಮ-ಭೋಗ-ಭಾಮಿಸಿ-  
ಪರಿವರ್ಥನಿ-ವಾರ್ಥಿಕಂಗಳೆಂದಾಜು ತೆಜಿಂ; |  
ಕರಿ-ದಶ-ರವಿ-ಮನು-ರಾಜರ್  
ಒರೆ, ವಿಂಶತಿ-ಮಾತ್ರೇಯಿಂದ ಷಟ್ಪದಿ ನಡೆಗು. || 316 ||<sup>2)</sup>

292. The Sarashaṭpadi. Feet of 4 Moras. (The wording, however, refers it to the foregoing class of metres, stating that it consists of mandaradharas i. e. vishṇus, with a madanaharam i. e. rudra at their end; see note. Accordingly it might appear as if only vishṇus and rudras were allowed; in practice, however, a brahma of 4 Moras is looked upon as equally fit, and the rudra is represented by any foot of 4 Moras plus the gurū. Examine verses 318-321, and the śarashaṭpadis in the Rāvaṇadigvijaya, ps. 16. 30. 36. 43. 46. 48).

The scheme is twice:

~~~~~ | ~~~~  
~~~~~ | ~~~~  
~~~~~ | ~~~~ | ~~~~ | - |

or in numbers:

4 . 4
4 . 4
4 . 4 . 4 . 2 |

1) M.'s v. 75 and Sh.'s v. 77 of their first chapter; D., B.

2) Re.'s one but last verse; Ra., II. have it after their 6th chapter (on algebraic computations, etc.) in an appendix; M.'s v. 74 and Sh.'s v. 76 of their first ch.; Rd. v. 23; D., B; Kavijivābandhana, iv., 55; its following verse is: ಅಂತಿಮಾಜಕ್ಕೂಣಿನ | ಮುಂಹಿರಮು ರಂಕ್ಕೆ ಕರಿಯ
ದಶ-ರವಿ-ಮನುವಂ || ಏಂಜಿವ ಪ್ರೋತ-ವಿಂದತಿ | ತೋಽಂವ ಲಘುವಿಂದಾಸಾಗೆ ಷಟ್ಪದ್ರಕ್ರಮವಂ ||. The
ರಂದರ ಒರೆ of the text is only in Re.; the others have ಪ್ರೋತ-ವರ. Sh. has ವಾರ್ತಿಕಂಗಂ.

ಕರಷ್ಟ್ಯದಿ

ಮುಂದರಧರ-ಗ್ರಾ
ವೋಂದಿರೆ, ಕಡೆಯೋಳಾ
ಕುಂದದೆ ಸೇಲಸುಗೆ ಮದನಹರಂ; |
ಇಂದು-ನಿಭಾನನೆ,
ಮುಂದರೂ ಪದನೀ
ಯಂದದೋಳಿರೆ, ಶರಷ್ಟ್ಯದಿಯೇ! || 317 ||¹⁾

293. In each of its first lines (adi, carana) it has 8 (kari) Meras (laghu); its third and sixth line censist each of 14 (manu) Meras; number of all Meras 60.

ಕರಷ್ಟ್ಯದಿ

ಮೇಜ್ಞಿವೇರಡಡಿಯು
ತ್ವರದೆರಡಡಿಯೋಳಾ
ಕರಿ-ಲಘುಗ್ರಾ; ಮಾರ್ಜಾರಾಸನೆಯಾ |
ಚರ್ಣಾದೆ ಮನುಪಿಂ
ತಜುವತ್ತು ಲಘುವು
ಶರಷ್ಟ್ಯದಿಗಂಬುಜ-ನಯನೇ! || 318 ||²⁾

294. The Kavijihvābandhana's rule (iv, 56). Saradhi = 4; yuga = a couple of laghus (in the form of the guru).

ಕರಷ್ಟ್ಯದಿ

ಜರಣಗಳೆರಡಕೆ
ಕರಿ-ಲಘುಗ್ರಾ ಬರೆ,
ನಿರುತದಿ ಮಾರ್ಜಾಸೆಯಾಗಳಿಗೇ |
ಶರಧಿ-ಯುಗಂ ಜೆ
ಚಿರೆ, ಶರಷ್ಟ್ಯದಿ,
ಸರಸಿಜ-ನಯನೆ, ಸುರಮ್ಮ-ನಿಧಿ. || 319 ||

1) D., B.; in H., Ra., Sb. and M. it stands between the Ele and Akkarikē (being simply called Shaṭpadī), which circumstance accounts for the use of madanahara and mandaradharā; these words do not occur in any of the ether rules cited with reference to the śarashatpadi.

2) Only in D., B.

295. The rule of another author.

ಕರವಟ್ಟದಿ

ಕರಕಂ ನಾಲುಕು
ಜರಣ-ಸುವಾತ್ರೀಗ
ಓರುತ್ತಿರೆವು ದೊತ್ತಿಂಶಗಳೂ; |
ವರಡನೆಯಂಫ್ಯಂ
ಗೆರಡು ಜತುರ್ವರ್ತ
ಮಂಜುವತ್ತಾಗಿಮುದುರು-ವಾತ್ರೀ.
|| 320 ¹⁾ ||

296. Another form of it. Manu = 14.

ಕರವಟ್ಟದಿ

ಕರವಟ್ಟದಿ-ನೋದ
ಲೀರಡು ಪದಂಗಳು
ಸರದಲ್ಲಿಂಟು ಸುವಾತ್ರೀಗಳೂ; |
ಪಿರಿಯ ಪದದ ನೋದ
ಲಿರೆ, ಮನು-ವಾತ್ರೀಗ
ಳುರುತರದಿಂಬತ್ತು, ಗಣನೆಯೂ.
|| 321 ²⁾ ||

297. The Kusumashatpadi. Feet of 5 Moras (mâtrâ, laghu); number of all Moras 74.

The scheme is twice:

.....
.....
..... — |

or in numbers:

5 . 5
5 . 5
5 . 5 . 5 . 2 |

1) In Sa.

2) In Rd. v. 24.

ಕುಸುಮಪಟ್ಟದಿ

ಒನೆಯೆ ವೋದಲೆರಡು ನಾ
 ಲ್ಯೂಸೆವೆಯ್ಯನೆಯು ಪದದೆ
 ದಶ-ದಶ-ಸುಮಾತ್ರೆ, ಮೂಜ್ಞಾಜನೆಯೋಳೂ |
 ಮಿಸುಪ ಪದಿನೇಳು ಲಘು;
 ರಸದಿನೆಪ್ಪತ್ವಾಲ್ಯು
 ಕುಸುಮಪಟ್ಟದಿಗಿಂತು, ಕಮಲ-ನಯನೇ!

|| 322 ||¹⁾

298. The Kavijihvābandhana's reading (iv., 57).

ಕುಸುಮಪಟ್ಟದಿ

ಸೋಗಸುವೆರಡಿಗಳೋಳು
 ಪೋಗಳಿ ದಶ-ಲಘುಗಳಿರೆ,
 ಮಿಗಿ ಮೂಜ್ಞಾನೆಯ ಪದಕೆ ಮೇಲೆಯೇಳೂ |
 ಪೋಗಲೋಜನೆ ಹೆಚ್ಚಿಪುತಿರೆ,
 ಮೃಗ-ನೇತ್ರೀ, ಆ ಮತದಿ
 ಜಗದೋಳದು ಕುಸುಮಪಟ್ಟದಿಯೆನಿಷ್ಪದೂ.

|| 323 ||

299. Another reading. The first two lines in the first and second half contain together 40 Moras; the third lines each 16 plus 1.

ಕುಸುಮಪಟ್ಟದಿ

ಧುಂಪತ್ತಾಳಂ

ಧರೆಯೋಳಗೆ ಕುಸುಮಕ್ಕೆ
 ಜರಣಾಗಳು ನಾಲ್ಕುಕ್ಕೆ
 ಸೆಂಬಿ ಮಾತ್ರೆ ನಾಲ್ಕುತ್ತು; ಮಿಕ್ಕೆರಡಕೇ |
 ಎರಡಿಂಟು, ಮೇಲೊಂದು
 ವರ-ಮಾತ್ರೆ ಕೂಡಿ, ಸಂ
 ಜರಿಸುತ್ತಿಹುದೆಪ್ಪತ್ತು ನಾಲ್ಕು ವಾತ್ರೀ.

|| 324 ||²⁾

1) D., B.

2) Sa. It is said that chiefly the jhampē tāla is used for the Shatpadis.

300. A fourth reading.

ಕರ್ನಾಟಕದ
ಕಾಲಾನುಕ್ರಮ

ಕುಸುಮಣಿಪ್ಪದಿಯ ನೊದ
 ಲೆಸೆವ ಪದ-ಯುಗ್ಮಕ್ಕೆ
 ದಶ-ಮಾತ್ರೀಗಳು; ಮೇಲಕ್ಕೊಂಡೊಂದಾಗಿ
 ವಿಷಮ-ಪದ-ಯುಗ್ಮಕ್ಕೆ
 ಸಸಿನೆ ಹರಿನೇಣು; ಭಾ
 ವಿಸಿ ನೋಡಲೆಪ್ಪತ್ತು ನಾಲ್ಕು ವಾತ್ತೀ.

|| 325 ||

301. The Bhoga-shatpadi Feet of 3 Moras (*kale*); number of all Moras 88.
Arka=12. Pada, *Carana*, *Aṅghri*=line.

The scheme is twice:

or in numbers:

3 , 3 , 3 , 3

3 , 3 , 3 , 3

3 . 3 . 3 . 3 . 3 . 3 . 2 |

ಭೋಗಪಟ್ಟದಿ

ಪ್ರೋಳೆವ ಮೊದಲಿನೆರಡು ಪದದ,

ಒಳಿಕ ಚರ್ಚಾದೇರಡುವೆಡೆಗೆ

ಕರ್ಣಾಟಕ-ಸಂಪೂರ್ಣಾಜು ಮೂಡಣಂತ್ರಿಗೇ ।

ತ್ರಿಭುದ್ಯಲಿಪ್ಯ-ತ್ರಿಪ್ಯ-ತ್ರಿಂತ್ರ

ಕರ್ನಾಟಕ ಪ್ರಾಂತೀಯ ಸಾಹಿತ್ಯ ಮತ್ತು ಕಲಾ ವಿಭಾಗ

ತೋಳೆಪುದಾಗಲ್ಲೊಡನೆ, ಲಲನೆ, ಭೇಂಗವಟ್ಟಿ.

|| 326 ||

1) Rd., v. 25,

2) D_m , B_s

302. The Kavijihvābandhana's verse (iv., 58). The first two lines (cāraṇa) have each 12 (bhāṇu) Moras (laghu); the third line (pāda, also v. 329) comprises exactly 8 Moras in excess.

ಭೋಗಪಟ್ಟದಿ

ಭಾಸು-ಲಘುಗಳಿನೆವ ಚರಣ
ತಾನವೆರಡಕಕ್ಕೂ; ಮುಂತ
ಸೂನಮೆಂಟು ವಾತ್ರೀ ಮಿಗಿಲು ಕಡೆಯ ಪಾದಕೇ; |
ಭಾಸು-ತತ್ತಿ-ಸುರಮ್ಯಮಪ್ಪ
ದೇನಸೆಂಬೆ? ಭೋಗ-ನಾಮ-
ಸಾಸುರಾಗಮಪ್ಪದಿಂದು, ಸರಸಿಬಾನಸೇ! || 327 ||

303. A third reading. Āṅghri, adi, pada=line.

ಭೋಗಪಟ್ಟದಿ

ಮುನ್ನಿನಂಷ್ಟಿಗಳ್ಳಿ ವಾತ್ರೀ
ಪನ್ನೆರಡು ಏರಾಚಿಸುವದು;
ಚನ್ನೆ, ಮೇಲಾಡಿಗಿ ವಾತ್ರೀ ಪತ್ತುಮೆರಡುಮಂ!
ಸನ್ನಿಸಲ್ಲಿ, ಭೋಗದಾಡಿ
ಚನ್ನೆ ಪದಗಳೊಂದುಗೊಡಿ,
ಸನ್ನುತಾಂಗಿ, ಅಪ್ಪಕೋತ್ತರಾಷ್ಟುದಶಕ, ಕೇಳ! || 328 ||¹⁾

304. A fourth reading. Arka=12.

ಭೋಗಪಟ್ಟದಿ

ಭೋಗಪಟ್ಟದಂಗಳೊಳಗೆ
ಜೀಗ ಹೊದಲ ಪಾದ-ಯುಗ್ರ
ಕಾಗಳಕ್ಕುಮರಕ-ವಾತ್ರೀ ಲಿಕ್ಕಸಂಖ್ಯೆಯೂ; |
ಮೇಗಳೊಂದಾಡಿಹೊಂದು ಪಾದ
ಕಾಗಳಿಪ್ಪತುಗಳು ಕೂಡ
ಲಾಗಳಿಂಬತೆಂಟು ವಾತ್ರೀ-ಗಣನೆ ರಂಬಿತೂ. || 329 ||²⁾

1) Sa.

2) Rd. v. 26.

305. The Bhāminishaṭpadi. Feet alternately of 3 and 4 Moras; number of all Moras 102. Manu=14. Pada, pāda=line.

The scheme is twice:

~~~~ | ~~~~~ | ~~~ | ~~~~~  
~~~~ | ~~~~~ | ~~~ | ~~~~~  
~~~~ | ~~~~~ | ~~~ | ~~~~~ | ~~~ | ~~~~~ | — |

or in numbers:

3 . 4 . 3 . 4  
3 . 4 . 3 . 4  
3 . 4 . 3 . 4 . 3 . 4 . 2 |

भाविनिपत्तिदि

वैदरदेव नालैय्येनिप सत्<sup>६</sup>-  
पददे मनु-संबृत-वात्रेयु;  
त्रिय मूलालासेयौपत्तु मूला वात्रैगळौ; |  
धविदै परियाला पादके  
पुदिद वात्रैयु नूलारेदै; कैळ<sup>७</sup>,  
जदुवे भाविनियैदेनिप पत्तिदिय लक्ष्मवू. || 330 ||

306. Half a verse from the Kavijihvābandhana (iv. 59). Āṅga=line.

भाविनिपत्तिदि

वैदरदै वात्रैगळै चरणग  
लौळियैरप्पलौळिकै; संतते  
वाळै नव-लफुगळै नूलासेयैंग; वैगळैसै<sup>१)</sup> || 331 ||

307. Another version.

1) D., B.

2) Herewith concludes our copy of the work.

ಭಾಮಿನಿಪಟ್ಟಿ

ಶ್ರೀವಿಂಶಿತಾಕಂ

ಜಂದದಲಿ ಭಾಮಿನಿಯ ಷಟ್ಟಿ  
ಗಂದಮಾದಿಯ ಪಾದಗಳಿಗಾ  
ಸಂದದಿಂ ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದಕೊಂದೊಂದೂ |  
ಕುಂದದಿಹುದಿಪಟ್ಟು ಮೂರ್ಖಿಂ  
ತೊಂದುಗೂಡಿಸುವಾಡಿಯ ಪಾದಕೆ,  
ಮಂದ-ಗತಿ, ಸೂರ್ಯಿರಡು ಮಾತ್ರೆಯ ಗಣನೆ ಗೆಯ್ಯಿಹುದೂ. || 332 ||<sup>1)</sup>

308. A fourth reading.

ಭಾಮಿನಿಪಟ್ಟಿ

ಭಾಮಿನಿಯ ಷಟ್ಟಿಯ ವೋದಲೊಳ  
ಗಾ ಮಹಾ-ಪಾದ-ದ್ವಯಂಗಳು,  
ಸೇಮಿಸಲು, ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದವೊಂದೊಂದೂ |  
ಸೇಮದಿಂದಿಪಟ್ಟು ಮೂರ್ಖಿಯ  
ನಾಮಗಳನೊಂದೊಂದು ಕೂಡಲು,  
ಭಾಮಿಯೊಳು ಸೂರ್ಯಿರಡು ಮಾತ್ರೆಯ ಗಣನೆ ರಂಜಿಸುಗೂ. || 333 ||<sup>2)</sup>

309. The Parivardhinishaṭpadī. Feet of 4 Moras (mâtrē, laghu); number of all Moras 116. Pâda, aṭi = line.

The scheme is twice:

..... . ..... . ..... . ..  
..... . ..... . ..... . ..  
..... . ..... . ..... . ..... . .. - |

or in numbers:

4 . 4 . 4 . 4  
4 . 4 . 4 . 4  
4 . 4 . 4 . 4 . 4 . 2 |

1) Sa.

2) Rd. v. 27.

ಪರಿವರ್ಥನಾಷಟ್ಕದಿ

ಪಾದಗಳೆರಡಪ್ತಿಗಳುತ್ತರದೆರಡು  
 ಪಾದದೆ ಹೋಡಶ-ಹೋಡಶ-ಮಾತ್ರೇಯು;  
 ಭೇದಿಸಿ, ಮೂಳನೆಯರಾಜನೆಯಡಿಯೊಳ್ಳ ಲಘುವರ್ತತ್ವಾಜ್ಞಾ; |  
 ಸಾದರಮಿಂತಾಜಾಡಿಯೊಳ್ಳ, ಗುಣಾಯಿಸೆ,  
 ಶೋಧಿತ-ಲಘು ನೂಜಂ ಪದಿನಾಜಾಳೆ,  
 ಕಾದಲೆ, ಕೇಳ್ಳ, ಇಂತಿದು ನಿಶ್ಚಯ ಪರಿವರ್ಥನಾಷಟ್ಕದಿಗೇ.      || 334 ||

310. Another version. Ritu=6. Pada, Carapa=line.

ಪರಿವರ್ಥನಾಷಟ್ಕದಿ

ನೋದಲ ಚರಣಗಳಿಗೊದವದ ನಾತ್ರೇಯು  
 ಪದಿನಾಡಿಸಿಸುಗುಮುಪರಿ-ಪದಗಳಿಗೆ  
 ಸದಮಳ-ಖಮು-ಯುಗ-ವಿಂಶತಿ-ಮಾತ್ರೇಗಳತೆಯದಿಂದೆಸೆಗುಂ; |  
 ಮುದದಿಂದಾಯಿ ಪದಂಗಳಿಗಾಗಿಮು  
 ದಿದು ಪರಿವರ್ಥನಾ ಹೋಡಕ-ಶತದಿಂ  
 ದುದಿತ-ಸುಮಾತ್ರೇಗಳೊಷ್ಟಿಗು ಜಗತೀ-ವಲಯದಿ ಕವಿ-ಮತದಿಂ.      || 335 ||

311. A third version.

ಪರಿವರ್ಥನಾಷಟ್ಕದಿ

ಪರಿವರ್ಥನಾಷಟ್ಕದಿಗಾ ನೋದಲಲ  
 ಯೆರಡು ಪದಂಗಳು ಹೋಡಕ-ಮಾತ್ರೇಗ  
 ಇರುತರದಿಂ ಮೇಲೊಂಬೊಂದುಂ ಷಟ್ಕಿಂಶತಿ-ಮಾತ್ರೇಗಳೂ; |  
 ನಿರುತಂ ಪದವಾಯಿಂ ಕೂಡಲು, ಶತ  
 ಮಿರೆ, ಮೇಲಧಿಕಂ ಹೋಡಕ-ಮಾತ್ರೇಗ  
 ಇರುತರವಿಂ ತೆಪ್ಪಿದಿಂ ಸೆಂಬಿ ಬಲ್ಲವರಾಲಿಷ್ಟದೊಲವಿಂದಾ.      || 336 ||

312. The Vārdhikashaṭpadī (Vārdhikya-, Vārtika-). Feet of 5 Moras; number of all Moras 144. (The same verse, with the only difference of "Vārtika," occurs in 8a.) Pada, pāda=line.

1) D., B.

2) 8a.

3) Rd. v. 28

The scheme is twice:

..... . ..... . ..... . ..  
..... . ..... . ..... . ..  
..... . ..... . ..... . ..... . ..... . .. — |

or in numbers:

5 . 5 . 5 . 5  
5 . 5 . 5 . 5  
5 . 5 . 5 . 5 . 5 . 5 . 2 |

### ವಾಧ್ಯಕೆಷಟ್ಟದಿ

ಲೇಲೆಯಂ ವಾಧ್ಯಕದ ಷಟ್ಟದಿಯ ವೋದಲ ಪದ  
ದೇಳಗೆಯುಮಿರ್ತತ್ವ ಮಾತ್ರೆಯಂದಸೆದಿಕು—  
ಮಾಲಲಿತಮೆನಿಪ ಮಾಜಾಂಜಾಸೆಯ ಪಾದಗಳ್ ಮಾಜತ್ತೆರಡು ಮಾತ್ರೆಯಂ |  
ಮೇಲೆನೆ ವಿರಾಜಿಸುಗುಮಿಂತಾಜು ಪಾದಂಗ  
ಭಾಲಿಸಲ್, ಮಾತ್ರೆಗಳ್ ನೂಜಿ ನಾಲ್ಕುತ್ತಜೊಂ  
ಮೇಲೆ ನಾಲ್ಕುಸೆದಪ್ಪವು ಭುದೋಂಬು-ರಾಶೆಯೊಳ್ಳ. ಸೀಂ ಕೇಳ್ಣುದಿಂದು-ಪದನೇ!  
|| 337 ||<sup>1)</sup>

313. Another version. (Though it does not mention the long syllable at the end of each third line, its Moras are included in the total.) Battisa = 32.

### ವಾಧ್ಯಕೆಷಟ್ಟದಿ

ವಾಧ್ಯಕ್ಕುಷಟ್ಟದಮದೆಂತೆನಲು, ವೋದಲ ವಾ  
ದ-ದ್ವಯಂ ವಿಂತತಿಂ-ವಿಂತತಿಂ-ಮಾತ್ರೆ; ಮೇ  
ಲಿದುರದೆಹಂದೊಂದು ಪಾದಂಗಳಂ ಬತ್ತೀಸ-ಬತ್ತೀಸ-ಮಾತ್ರೆಯಂದೇ |  
ಪೌರಿರ್ದ ಷಟ್ಟದಂಗಳ ಕೂಡಿ ಮೇಳೆಯಿನೆ  
ಯಿದುರದದು ನೂಜಿ ನಾಲ್ಕುತ್ತು ನಾಲುಕು ಮಾತ್ರೆ;  
ಸಿಧ್ಧಿಯಂದಲಿ ರಾಜ-ಸಫೆಯೊಳ್ಳಂ ತಪ್ಪದೊರಿದನು, ವಿದ್ವಾಧಿಕನೆಳೋ! || 338 ||<sup>2)</sup>

1) Sa., D., B.; B. reads ವಾಧ್ಯಕ್ಕೆ-ಷಟ್ಟದಿಯ. After this Sa., D. and B. adduce the first verse of the Canarese Jaimini Bhārata as an instance (ಶ್ರೀವಾಜುವಿ etc.); an eminent forgery!

2) Rd.; in the beginning it has ವಾಧ್ಯಕ that is against the metre; ವಾಧ್ಯಕ್ಕೆ or ವಾಧ್ಯಕದ must be the reading.

## 12. The Utsāha

314. The Utsāha is composed of the two Brahma-feet of 3 Moras, i. e. of Trochees and Tribachs, of which each line comprises seven; besides each of its 4 lines has a long syllable in its end. Confer the Utsāha of the Ragale's vs. 256; 265; 266; 267; 268.

The scheme (in Tribachs) is four times:

○○○ . ○○○ . ○○○ . ○○○ . ○○○ . ○○○ . ○○○ . —

or in numbers:

3 . 3 . 3 . 3 . 3 . 3 . 2

ಉತ್ಸಾಹದ ಲಕ್ಷಣ

ಭಾ-ಹಿತಾರ್ಥ-ಮೇಸಿಸುವಜನ ಗಳಾಮವೆರಡು ಸಪ್ತ-ಸು  
ದೋರವಾಗಿ, ಕಡೆಗೆ ಗುರು ಬೆಡಂಗನಾಕ್ಷ್ಯ ನಿಲೆ, ಲಯ |  
ಗ್ರಾಹಿಯಾಗಿ, ಮಧುರ-ವಚನ-ರಚನೆಚೆತ್ತು, ಬುದೊಡು  
ತ್ವಾಹಮೆಂಬ ಪೆಸರೋಕೆಸೆಪ್ಪುದಬ್ಜು-ಪತ್ರ-ಲೋಚನೇ!

|| 339<sup>1)</sup> ||

ಇತಿ ಪಂಚವಾತ್ಮಾಸಂ



1) Sh., M., D., B., Ra., H.

## VI. C H A P T E R

ಮಾತ್ರಾಶಾಸ್ತ್ರ

### E. THE SIX SOLUTIONS<sup>1)</sup>

**ಪದ್ಮಾಂಗಳ**

315. The author is going to teach the *six solutions* (*pratyaya*) regarding the syllable-feet metres, so far as he understands them. (These so-called solutions are of no practical value. The English headings are given according to A. Weber.)

ಕಂದಂ

ಬಯಸಿದ ದೇವಾಕ್ಷರದ  
ಪ್ರಯೋಗತರವಾದುದೆಲ್ಲಮು ಹೇಳಿಂ; ನಿ |  
ಎಂಯಮಾಗಿಲ್ಲಿಂ ಪಟ್ಟ-ಪ್ರ  
ಶ್ವಯಮು ಚಲ್ಹಾಗಿ ಹೇಳ್ಣಸೊಗಳಿವಿತಂ. || 340 ||<sup>2)</sup>

316. The first solution: a first rule showing how to attain to "the enumeration or exhibition of the possible combinations" of a metre (*éhandas*), or *Prastāra*. (This verse has appeared already as verse 30 of the text.)

**ಪ್ರಸ್ತಾರಮಿಂತಕ್ಕಂ**

ಕಂದಂ

ಗುರುಗಳನಿಷ್ಟಪಜಾಾದಿಯ  
ಗುರುಯಿಂದು ಕೆಳಗೆ ಲಘುವಸಿಡು! ಮುಂತೆ ಸಮು |

1) This heading is not in the original.

2) M., Ra., II.

ಗುರು; ಮಾಜಿಂಳಿ<sup>3)</sup> ಪೀತೆ; ನಿರೆ  
ತರಲಪ್ಪಿಗಳನೆಯ್ದುವಂಸೆಗು, ಮೃಗ-ನಯನೇ!

|| 341 ||

317. The second solution: a rule showing "how to find out the form (scheme) of a certain combination of a metre, the combination's place in the respective prastara being known", or *Nashṭa*. (Weber, p. 439, 440.) *rūpa*=unit.

ನಷ್ಟಮಿಂತಕ್ಕುಂ

ಚಂಪಕವಾಲೆ

ವೊದಲೊಳು ಭಂದದೀಯೆಡೆಯ ಲೆಕ್ಕದಿ<sup>2)</sup> ಕೆಟ್ಟುದು ಪ್ರತಮೆಂದು ಹೇ  
ಳ್ಳುದು; ಬಗೆ ಬಂದೊಡಾಗಳೆಂಕಮನಧಿಸೆ ಬಿಣ್ಣನಿಟ್ಟು<sup>3)</sup> ಕೊ |  
ಳ್ಳುದು; ಸಮ-ಭಾಗವಿಂಯ್ದೆಂಡೆ ರೂಪ್ಯ-ಯುತಾಧರ್ದೆ<sup>4)</sup> ಬಿಣ್ಣನಿಟ್ಟು ಕೊ  
ಳ್ಳುದು; ಗತ, ಸೂತ್ರಮಿಂತ ತೆಱಿದೆ ಕಾಣ್ಣುದು ನಷ್ಟಮಂಬುಜಾನನೇ! || 342 ||

318. The third solution: a rule teaching "how to assign a certain combination of a metro to its proper place in the prastara, the combination's form being known", or *Uddiṣṭha*. (Weber, p. 441-444.)

ಉದ್ದಿಷ್ಟಮಿಂತಕ್ಕುಂ

ಮತ್ತೇಭವಿಕ್ರೇಡಿತಂ

ಬಗೆದಾ ಪ್ರತ್ಯ-ಪದಾಂತಮೆಯ್ದುವಿನೆಗು ಸುಖಾತಮು ಸೂಕ್ತದಿನ್<sup>5)</sup>  
ದ್ವಿಗುಣಾಗೆಯ್ದು, ಲಘು-ಪ್ರಜಂಗಳೆಡೆಯೊಳ್ಳಾ ನಿರುಕಮು ಕೊಡಿ, ಮೇ |

1) Sb., D., B.; before it B. adduces again vs. 296 and 297 of the text, and the following prose-sentence: ಭಾಷ್ಯೋವ್ನತ್ವವ ಬರೆತೆಂದರೆ ಹೇಳದ ಲಕ್ಷ್ಯ ಸವಾರಾದರೆ ಅಧರವ ನಾಡಿ ಲಘುವನಿಕ್ಕವೆನು, ವಿಷಮವಾವರೆ ಬಂದು ಕೆಡಿ ಕೆಂಂಡು ಅಧರವ ನಾಡಿ ಸುರುವನಿಕ್ಕವೆನು, ಬಂದು ಉಳಿದರೆ ಲಘುವನಿಕ್ಕಿ ಆ ಮೇಲಿಲ್ಲ ಪ್ರತ್ಯಾರ್ಥಿಕರಿಯಂತರ ಸುರುವನಿಕ್ಕವೆನು ಉದ್ದಿಷ್ಟಕ್ಕೆ ಲಕ್ಷ್ಯಂ. ಇದು ಎಡ್ಡನೇ ಪ್ರತ್ಯಾರ್ಥಿವೆಂದು ಕೇಳಿದರೆ ಪ್ರತ್ಯಾರ್ಥಿ ಬಂದು ಪಾಡನು ಸುರುಲಘುಸಂಜ್ಞಿಯಂ ಬರಮ ರ್ಯಾಸುಣಿ. ಸುರುಲಘುವಿನ ಕೆಳಗೆ ಲಕ್ಷ್ಯವನಿಕ್ಕಿ, ಲಘುವನ ಕೇಳಣ ಲಕ್ಷ್ಯವನ್ನು ವಯ್ಯಿ ನಾಡಿ, ಬಂದು ಕೆಡಿ ಕೆಂಂಡು ಎಣಿಸಿ, ಭಾಷ್ಯೋವ್ನತ್ವವಿನೆಂದು ಹೇಳಬುವು.

2) D. ಥಂಡೆಂದರೆದೆಯ ಥಂಡ; B. ಥಂಡವೆಂದರೆಯ ಥಂಡ; M. ಥಂಡರಿಂದರೆದೆಯ ಲಕ್ಷ್ಯ; Sb. ಥಂಡವಾಯಿದೆಯ ಲಕ್ಷ್ಯರ; H. Ra. ಥಂಡವಾಯಿದೆಯ ಲಕ್ಷ್ಯ. 3) B.....ಉಂಕಮನಿಂದರನೆಹ್ನಿಟ್ಟು; Ra. ಬಂ

ಡೆಡಾಗಳಕ್ಕೆರಮನದರ್ಶಸಿ ಬೆಣ್ಣಿಟ್ಟು; Sb.....ಉಂಕನುನದರ್ಶಸಿ ಬೆಣ್ಣಿಟ್ಟು; M.....ಉಂಡಮನಧರಸಿ ಬೆಣ್ಣಿಟ್ಟು; D.....ಸಿಯೆಡ್ಪವಿಟ್ಟು.

4) B. ರಳಪ ಯಥಾರ್ಥರೆ; H. Ra. ರಳಪ-ಯುತಾಧರ್ದ ಬೆಣ್ಣಿಟ್ಟು; M. ರಳಪ ಯಥಾರ್ಥಕೆ ಬೆಣ್ಣಿಟ್ಟು.

5) The text's reading is B.'s. D. ಸಂಖ್ಯಾಂಕಮಂ ಸಳಕ್ಕುಂ; H., Ra., Sb. ಸಂಖ್ಯಾಂಕಮಂ ಸಳಕ್ಕುಂ; M. ಸಂಖ್ಯಾತಮು ಸಳಕ್ಕುಂ. Before this verse M. has the following: ಇಂತ  
ದ ಥಂಡವಾಸಿಯಿವೆ ಪ್ರತ್ಯಮರೆಂತುಬಿಂದಿಲ್ಲ ಲಕ್ಷ್ಯಮಂ | ತಸಿಯೆರುಣಾಸ್ಯಿ ಲಘು ತರ್ಣಿದವಕ್ಕಿರಂಡನೆಂದಿಸಿ||  
ರಣಸಿಯಿಬಿಣ್ಣಿವಂ ಸುರುವನೆಳಿತ್ತಿ ನಷ್ಟವಾ | ಯೈಸಿಸಿದ ಪ್ರತ್ಯವಾ ತೆಜಂ ಬಂಪರಂಬುಜಾನನೇ! ||

ಲ್ಲಗೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ, ಬಿಣ್ಣಿಸೆದೆಯೂಳ್ಳ ನಿಂದಂಕಮು ಕೂಡಿರೋ!

ನೆಗಳ್ಳಬ್ಧಿಪ್ಪ-ಮಿಥಾನಲ್ಲಿ ತೇಜಸುಮಕ್ಕುಂ ಪದ್ಭ್ರ-ಪತ್ರೀಕೆಣಾಂ! || 343 ||

319. The fourth solution: a rule for calculating "the respective relation in number between the long and short syllables in the prastāra or various combinations of a metre", or La-ga-kriyā. (Weber, p 455-457.) ḥndagaṇka, ḥndu=a unit.

ಎಕ-ದಾ ದಿ-ಲ-ಗ-ಕ್ರೀಯೆಯಿಂತಕ್ಕುಂ

ಜಂಪಕವಾಲೆ

ಅನುಗತಮೋಂದಜಂಕಮನೆ ಭಾದದ ಲೆಕ್ಕದೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು,<sup>1)</sup> ಮೆ  
ಲ್ಲನೆ ಬಳಿಕೆಂದನಿಷ್ಟ್ಯುದನೆ<sup>2)</sup> ಕೂಡುವುದೊಂದಜೀಂಳೆಂದನಿಷ್ಟ್ಯು, ಮು |  
ನೀನ ತೇಜಸುತ್ತದು ತಳೆವುದಪ್ಪುದು<sup>3)</sup> ತತ್ತ-ಕ್ರಮಮೆಯ್ಯುವನ್ನೆಗಂ.  
ವರಚಿ-ದಳಾಳ್ಳಿ, ನೀನಾಂವುದೀಕ-ಯುಗ-ಶ್ರಿ-ಲಫ್ಫ-ಕ್ರಮಂಗಳಂ.<sup>4)</sup> || 344 ||

320. The fifth solution: a rule "for finding out the number of the possible combinations of a metre without exhibiting them one by one", or Saṅkhyāsa (Saṅkhyā). (Weber, p. 444-452.)

ಸಂಖ್ಯಾಸಮು ಪ್ರೇಣಿಂ

ಜಂಪಕವಾಲೆ

ದೊರೆಕೊಳೆ ಪ್ರತ್ಯ-ಸಂಖ್ಯೆಗಳನ್ನೋಳಿಯಸಿಟ್ಟುವಜೂಾದಿ<sup>5)</sup> ಮುನ್ನಿನಂ  
ತಿರೆ ಬಳಿಕೆಕ್ಕರಂಗಳೊಳ್ಳವನ್ನಿರದರ್ಥಿಸಿ<sup>6)</sup> ವರ್ಣ-ವಾರ್ಥಿಯಂ |  
ಶರದೊಳೆ ಕೂಡಿ ಕೊಂಡು ಗತಿಯ ಕ್ರಮದಿಂದವು ಸೂತ್ರದಿಪ್ಪದೊಳ್ಳ<sup>7)</sup>  
ವಿರಚಿಸು<sup>8)</sup> ಪ್ರತ್ಯ-ವರ್ಣ-ಲಫ್ಫು<sup>9)</sup>-ಮಾತ್ರೆಗಳೆಲ್ಲಮನಂಬಿಜಾನನೇ! || 345 ||

1) H. Ra. ಲೆಕ್ಕದೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು; Sb. ಲೆಕ್ಕದೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು; D. ಲೆಕ್ಕದೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು; M. ಲೆಕ್ಕದೊಳ್ಳಂ  
ಕಿಷ್ಟ್ಯು. 2) M. ಬಳಕೆಂದನಿಷ್ಟ್ಯು, ಬರೆ; B. ಬಳಕೆಂದನಿಷ್ಟ್ಯು; H. Ra. ಬಳಕೆಂದನಿಷ್ಟ್ಯುದರೆ. 3) H. Ra.  
ತೆನಂತವರೆತೆನಿಷ್ಟ್ಯು; D. ತಜಿಂದಯಿತರದಿನಿಷ್ಟ್ಯು; Sb. ತೆನಂತವರೆತಾರಿಷ್ಟ್ಯು; M. ತೆನಂ  
ತದಂತಾರಿಷ್ಟ್ಯು. 4) Sb. ನೀನಾಂವೈಕಯಗ್ರಿಲಾಸಕ್ರಮಂಗಳಂ; M. ನೀನಾಂವೈಕಯಗ್ರಿಯಿ  
ಲಘುಕ್ರಮಂಗಳಂ; Ra. ನೀನಾಂವೈಕಯಗ್ರಿಲಘಗ್ರಿಲಘುಕ್ರಮಂಗಳಂ; B... ಪ್ರತಿಕರ್ತಿಲಘು. Before this  
verse M. has the following: ಪದಿಯಂ ಅಂದವಿಂತಿಯಂ ಕೆಂಬಂ ಪ್ರತ್ಯಂ | ಪದಿ ಬಗೆ ಬಂ  
ದೊಡಾಗಳವಿಕ್ಕರಮಂತವನಾರ್ಥಿಸಿಟ್ಟು ಸಂ || ಮುದಮೊಳೆ ಸೇರಿಸಿಹಂಗಳಂ ಲೆಕ್ಕದೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು ಕೆಲ |  
ಉಣಿಮು ಗಳಾಸಿತ್ತಾದಾ ತಿಂತು ಬಂಪ್ಪುದು ತಾಪುರಂಬಿಜಾನನೇ. || 5) D., B....ದಜಾದ; M....  
ದಜಾದ; H. Ra...ನೇಂಳಿಯಿಂಳಿಯಿಂಳಿದ್ದಪಾದಿ. 6) Ra. ಬಳಕೆಕ್ಕರಂಗಳೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು; D. ಬಳಕೆ  
ರಂಗಳಿವಂಂಳಿರದರೂಸ; Sb. ಬಳಕೆಕ್ಕರಂಗಳೊಳ್ಳಬ್ಧ್ರಮಿಷ್ಟ್ಯು; M. ತಿರಲವಿಕ್ಕರಂಗಳಿವಂಂಳಿರಿದ್ದಧಾರಿಸ.

7) H. Ra. ಕ್ರಮದಂದ ಸಂತೃಧಿಪ್ಪದೆಳ್ಳಿ; M., Sb. ಕ್ರಮದಂದಮೀ ಸಂತೃಧಿಪ್ಪದಿಂ. 8) H., Ra., M., Sb.,  
ವರಚಿಸು; B. D. ವಿರಚಿತ. 9) M., Sb. ಪ್ರತ್ಯ-ವರ್ಣ-ಉ-ಗ.

321. The sixth solution: a first rule "calculating the space which would be requisite for writing down all the combinations of metres," or the *A dhīva*. (Weber, p. 434.)

ಅಧ್ಯಾತ್ಮ

ಕಂದಂ

ದ್ವಿಗುಣಂಸಿ ಪ್ರತ್ಯಮನದಾಃಿಳಾಃ  
ತೆಗೆದೊಂದಂ<sup>2)</sup> ಕಳೆದೊಡಕ್ಕುಮಂಗುಲಿಗಳನು<sup>3)</sup> |  
ಮಿಗಿಲಾಗಲಧ್ಯೈ ಯೋಗು<sup>4)</sup>;  
ನೆಗಳ್ಭ್ರಹದೇಶದೊಳಪರಿಪಿತಂ ಪ್ರಸ್ತಾರಂ.<sup>5)</sup>

|| 346 ||

- 1) In M.; others have ಅಧ್ಯಾಯೋಗಮಂತಕ್ಕುಂ.      2) B. ತೆಗೆದೊಂದಂ; Sb. ಬಗೆದೊಂದಂ; M. ತೆಗೆದೊಂದಂ; H. Ra. ಬಗೆದೊಂದಂ.      3) D...ಕ್ಷಮಂಗುಲಾಂಸಂ; Sb... ಕ್ಷಮಂಗುಂಗಂ ಇದಂ; M... ಕ್ಷಮಂಗುಂಗಂ ಇದಂ; H. Ra... ಕ್ಷಮಂ ಮಂಗುಂಗಂ.      4) D., B. ಮಂಗಲಾತ ದಧ್ಯಾಯೋಗದಿ; Ra. ಮಂಗಲಾಗದಧ್ಯಾಯೋಗಂ; M. ಮಂಗಲಾಗದಧ್ಯಾಯೋಗಂ; Sb., H. ಮಂಗಲಾಗಲಧ್ಯಾಯೋಗಂ.
- 5) II., Ra., Sb. ನೆಗಳ್ಭ್ರಹದೇಶದೊಳಪರಿಪಿತಂ ಪ್ರಸ್ತಾರಂ; M. ನೆಗಳ್ಭ್ರಹದೇಶದೊಳಗೆ ಪರಿಪಿತಂ ಪ್ರಸ್ತಾರಂ; D. ನೆಗಳ್ಭ್ರಹದೇಶದೊಳಗೆ ಪರಿಪಿತಂ ಪ್ರಸ್ತಾರಂ. This forms the last verse of M., after which it says: ಹಣ್ಣಿ ಶ್ರಯಂಸಂಘಾರಂ. In II., Ra. follows: ಮಾತ್ರಾಪಿಂನಮಂತಕ್ಕುಂ|| ನೆಗಳ್ಭ್ರಹದೆಂಗಳಂ ಮಾತ್ರಾಗಳಾಳಿ ಕಳೆತ್ತಿ ಸಿಂಚವೆಲ್ಲಂ ಗುರು ಮೀನ್ನಿ ಗುರುಗಳಕ್ಕೆರದಿತಿಗೆ ಮಾತ್ರಾನೀಲಿ ಲಘುಗಳುಮಕ್ಕುಮಲಘುನಿತಂಃ|| ಶ್ರಿವಿ|| ಸಲೆ ಗುರುಲಘುಗಳ ಕಲಸಿದಕ್ಕರರೆ ಹಿಂದಂ ಸಲಸಿದ ಗುರುವಂ ಜ್ಞಾಗುಂಣ ಲಘು ಕೆಡಿ ಸಲೆ ಮಾತ್ರಾಪಿಂತಂ ಮ್ಯಾಗ ದೆತ್ತೇಃ|| Then after some verses (see Addenda) they introduce three on the good and bad qualities of the syllable-feet, the last of which is v. 36 of the text. Then follow our vs. 271, 230, 347, and || ಸದ್ಗ್ರಿ || ಇವು ಅಷ್ಟಾಧಿಕಾರಸಮಾಷ್ಟಃ || In the MSS.' former portion ಅಷ್ಟಾಧಿಯ is used to mark the divisions; ಅಷ್ಟಾಧಿಕಾರ is most probably a mistake for ಅಷ್ಟಾಧ್ಯಾಯ. Afterwards there occurs an Appendix containing our vs. 35, 29 (here: ನಿಯತಂ ಸುರುವೆಂಬುದು): eight verses about the forms of the 8 syllabical feet, their colours (M. white, Y. darkblue, R red, S. dhūmra, T. black, J. bandhūka, Bh. sphatika, N. yellow), their presiding deities (dharé, varuna, marutsakha, māruta, vyoma, bhāskara, candra, indra), their eastes (dvija, śādra, pitṛi, bhujaga, bhūta, gishi, vaiśya, kshatriya), and their good and bad effects; our vs. 183 (that occurs also there in Ra.), 43; five verses on the effect of the 6 alliterations, feet, and some letters; our vs. 282, 316; seven superstitious verses again as to planets, days, feet and devils, also our v. 288. The said miscellaneous verses of the Appendix, more or less, occur in chapter 1 of M., Sb., Re., B., D.; D. has two of them in an appendix Cf. p. 12, note; p. 16, note 1. The Appendix of II., Ra. is marked neither as an *adhyāya* nor as an *adhikāra*. The last words of the two MSS are: ಇಂತಿ ಸಾಗವಮಂಫಂದಸು ಸಮಾಷ್ಟಃ.—MS. D., after our v. 346, in the *prastāra*, adduees, with B., the verse: ಇಸಿತನೆಯ ಅಂದರಂತೆಽಧ್ಯಾಸಿತಕ್ಕುಂ (-ಽಧ್ಯಾಸಿತಕ್ಕುಂ) ಪ್ರತ್ಯ-ಸಂಭ್ರಾಯಂದನಿತಾನೆ ಪಂ | ಹನೆ ವಿಷಮ ಪಾರ್ವತೆನಪ್ರಸಂತನೆಲಿಧಾಸಿ ಬರೆದ ಸೆನ್ನೆಲ್ಲಂ ಕ್ರಮರಿದಂ ||; and then in its appendix a sort of *Sānta prāsa* (ತಾತಕಪ್ರಾಸಂ, v. 51), in which ರಂತಿ-ನಪ್ರತ್ಯ-ಸಂತ್ತ-ಭಾತಿ are the first syllables of the four Kanda lines; certainly no beautiful alliteration! Thereafter follow superstitious notions regarding letters, etc. Its concluding verse is v. 23 of the text.

322. Good wishes, also one for the great Nâgavarma.

**मुत्तैभवित्तैदितं**

अजेन्म पालैयुमुं पृदुगंगैलसि कैलंदै भूवीयुं भूवीपरा  
नैज्जैयैलैङ्गैंदुवीलाकात्तैं बैवैपृदकैलूकालमुत्तैङ्गैं  
बजेन्म पींगुगे! नागवम-कविता-वाहात्तैलीना भूवदैलोहा  
नैज्जैगैलैङ्गैं! कविराजहौसन मुकं पैवीकै भूवक्तुदैलोहा! || 347 ||

॥ नागवम-धृंदस्पवाष्टूं । श्रृं । ॥

## Additions.

**P. xii:** According to a MS. of the Kāvyāvalokana which L. Rice Esq. has favored us with, Nāgavarma, in verses 24 and 25 of para. 1 (regarding the mārgadarśana in the gnānaviveka) of ch. iii., mentions the dakṣiṇadeśavartikavirājimārga and the vaidarbha-gaudamārgabhedā; and in v. 3 of the next para, the four sābdālankāras: yamaka, anuprāsa, sañcītavīcitra-vīcchitti, and vakroktivīśeṣa. Arthālaṅkṛiti follows in the course of the chapter.

**P. xvi:** In Kāvyāvalokana iv., v. 8, a quotation in which the army of a king is described, occurs "the infantry that had assembled from Vēngī, Vaṅga, Kalīṅga and Kōṅga." **P. xxviii:** Karavūr's Coḷa rāja appears also in Bas. P. 47, 36; and a Narasimha Mōneyār Coḷa nṛipā who is connected with Būhūr (cf. 47, 37), in 24, 77 seq. **P. xxxii:** Sindu Ballāla is mentioned also in Bas. P. 11, 37; and Kumārapālaka Gurjara also in chs. 43 and 44, and 54, 75. Basava is stated to have caused a sāsana to be engraved at Kalyāṇa, Bas. P. 59, 56.

**P. xxviii:** In Bas. P. 19 it is related of Mādi rāja or Mādarasa, surnamed Sakaleśa (sakaleśa M.), that he was a Nādavidyāpāṇḍita, a Sakalālāvīda, and a bharatādiśāstravīcakṣhaṇa; that his capital was the beautiful town Ambē; and that he knew the thirty-two (battisū) and other rāgas, and could play the guitar (vīṇā) well. There occurs there also an enumeration of various subjects belonging to music, e.g. 7 svaras, 22 sūtis (ērutis), 7 gamakas. It is interesting to observe that the science of music occupied the mind of the people in S. India in 1369 A. D., or according to the author of the Purāṇa, already at Basava's time. About legends and literary works the existence of which the Purāṇa refers also to Basava's period, see e.g. 43, 73 seq.; 53, 7; 54. Sakaleśa Mādarasa occurs again in ch. 47.

**P. xxvi:** In the one but last, mutilated verse of the Kāvyāvalokana it is said that Dāmodara's son (tanaya) taught this ornament of composition; the last verso of iii., 3 mentions Nākiga, as does also the fragment of a verse towards the end of the work. **P. xxvii:** Kāvyāvalokana iii., 1 (mārgadarśana in the gnānaviveka), sūtra 3 Nāgavarma teaches that there are 10 kṛitigunas, viz. sama, samśliṣṭa, arthavyakti, madhura, kānta, prasanna, sukumāra, ojas, samabhimatodhāra, samādhi. In sūtras 4-21 he separately treats on the first nine, and in sūtra 22 defines samādhi. This very sūtra (a kanda verse) is quoted by Keśi rāja p. 118 (ऽसौ च इति etc.), also according to the Mūḍabidar MS.; a fact which proves without doubt that Nāgavarma has preceded Keśi rāja. **Ps. xxvii and lxiii:** Baṭamārdū occurs in Toṭa ḥrya's nighaṇṭu v. 40, where he explains it by aṅka-aushadha; the commentator gives "war-powder" as the meaning of the last term. One of aṅka's meanings in Reeve's Canarese Dictionary is "war". If we are not mistaken, baṭamārdū does not occur in the kabbigakaipidi.

**P. xxviii:** The MS. of the Kāvyāvalokana received from Mr. Rice, commences, instead of "śrīvīśeṣvara", with "śrīvardhamānā". **P. xl:** Kāvyāvalokana iii., 2, v., 171 states that the Khyātiyaśa and Kavītaguṇodaya (Nāgavarma) taught all about the arthālaṅkṛiti. **P. xlv:** Dr. Burnell writes to us from Tanjore, 10th January, 1875: "As far as I can judge there is no resemblance in style between the Canarese Rāmāyaṇa of Pampa (Hampa)<sup>2)</sup> and the Tamil of Kamban<sup>3)</sup>, as the last is exclusively in verse. Kamban's R. gives its own date as 733

1) Battisu is a Hindusthāni term. 2) Dr. Burnell appears to mean the Rāmačandračarita purāṇa mentioned in p. xli., note 2. 3) With regard to masculine nouns ending in a, it is customary in Tamil and Maléyāla to add to them the sign of the nominative, i.e. u, instead of using their crude form; in Kannada only the latter form is employed. In Tamil one letter is used to express p and b. If Tamil Kampa is=Kunnaḍa Hampa, the initial k (g) must have had the force of h, though in Tainī as a rule k represents h only in the middle of words (bakula=bahula). Initial h is either omitted in Tamil (asta=hasta), or in words of cognate languages represented by p (pāl=Canarese hāl, milk).

A. D.; but Dr. Caldwell (Comp. Gr. 88) shows that it belongs to about 1030 A. D."'). The Tamil Kamba (Kampa), therefore, may be an Abhinava Hampa; his writing exclusively in verse, a custom of later days for legendary compositions at least in Karnātaka, (his being a Vaishnava, Murdech, p. 194), and the date assigned to him by Dr. Caldwell seem to favour this supposition. P. vii: Like Rudrabhaṭṭa the śaivas Īvaraṇa and Maṅgarāja admire the Jainā Nāgavarma.—Vema ayya, -ārya, Vemana, -ācārya, -ārādhya, -ārya appears in Bas. P. ch. 46; Mallikārjuna Pāṇḍita also in 46, 36. P. xlii, note: That the Tuju country is called Canara i. e. Kannada (Karnāṭa) is also founded on the Kannada dynasty of Vidyānagar having ruled there. Cf. p. lix. and Ind. Ant. ii., 353. P. I: The term "bölle" is met in Bas. P. 59, 40. P. iv: "Terasa" together with the shodāśagapa is mentioned in Bas. P. 54, 76. Ps. lvii. and lviii: In Bas. P. ch. 9, 36-48 Basava calls, among others, the following his illustrious people (mahanta, v. 49, as being śaivas): vāg f̄śa nayinār (i. e. ayyār, master), jñāna-sambandhi, kula ēcāri, kesi rāja, the guitar-player mādi rāja, male rāja (also 47, 36), pāṇḍita ayya, ekānta rāma ayya, and kōdagūsu (also ch. 14). Ps. lviii. and lx: In p. 66 of his C. T. Mr. Brown refers Mummaḍi Praudhā R. to 1435-1480 A. D. Ps. lxi. and lxxi., the two dāśapadas: A. जीते कृपिस्त वृग्नासराय जीते जनयुने देवमुक्ते यैलगकारा मुवर्म  
जीते कृपिस्तम् ॥ चूल ॥ चरित्रतुमस्केरु धीरुसि सूर्यमुमंदलव ॥ सारे सत्यलैकेकारे संभूमिंद ।  
धीरुसे मुवर्मंग कहते सुरायी दुविन वैल ॥ अरीतियुस्तीते चरु सुररंगसेन्यरैलू ॥ ॥ वैलब-  
संवृत्तरदलू विजयनगरचलू ॥ वालुसुर-बमुख-उवतीर्षीवारचलू ॥ जैल०० जावदेहंदुकुंकुंतु  
सिंचादन ॥ नैलाम्बूलादायुलनेंदु करव मुग्धरु ॥ ॥ भृते यैलदलू लुकुलिसुलीकरी अ-  
वीलांक (अकलांक?) चरितेय अनुभवानंतारीवीलांकत्तिरीतेय असिमिकानंता (अ शीमेलनंता?)  
पूरंवरेविष्टलू बलं जीते कृपिस्तम् ॥ ॥

B. తెరాచరు వైకుంఠకే దాసరు తెరాచరు వైకుంఠకే || పల్ || రక్తాష్టి-నామ-సంవర్ణరచ శక్తా  
బదుళ అతిచయచవావాసీయంచవర || 1 || అంత్ గస్తికేయరు ఆరకియసేత్తలు అంత్ కా. ద్రింగెలి-సామా  
స్వర్ద తార || 2 || వైకుంఠకే భువిగే నామల్లి సవవానవ మాడి భక్తరిగే పూగమ తేఱిరి || 3 || గురు  
మచ్ఛ్వాసత్తిపిలన సృష్టిసుత్త పురందరచాసరు మీరేమ వైకుంఠకే తెరాచరు వైకుంఠదాసరు || 5 ||  
There is no v. 4. P. lvii, No. 21: It is necessary to add that the Purâna treats of the sayings  
and doings of Basava's nephew Canna Basava whose miraculous birth at Kalyâna of Basava's  
sister (Can. Bas. P. 3, 31 seq.) Nâgâlânâmbé (Nâgalâmbikê, Nâgâmbé) is already referred to  
in Bas. P. eh. 7. Jainas use to say that Canna Basava was the illegitimate son of Bijjala and  
Basava's sister. P. lviii: Drâkshârâma is called Dâkshârâma in Bas. P. 58, 34; see the  
peculiarity mentioned in p. xiii., note 4. P. lxv: Regarding the Bâlyâ treasure compare  
Dr. Burnell's statement in p. liii., note 9. P. lxx: The verses from the Aksbaramâlâ are  
in Ragalé, the scheme of each being: 4.4.4.4\*4.4.4.1.

P. 20, No. 50, add "v. 183."

P. 22; cf. p. vii. List of 45 lands that are adduced in Basava Purâna, 6, 18, 19, as containing Saivas: lâla, mâlava, sindhu, simhala, gauâ, gurjara, muru, magadha, pânâlâ, matsya, kurañga, vañga, kalinâ, bañgâla, kâlava, andhra, turushka, kuru, nepâla, kuntala, kukura, barbara, ēola, pânâlî, tuluva, maléya, maléyâla, karnâta, cárû, köñkâpa, pallavaka, hammîra, jâlândra, dravîla, kâśmîra, bâhlîka, bheṭa, bhû, kâmbhoja, kannoja, sûrasena, varâla, kharpala, pâriyâtra, kerala. (Hero Voñgi is not mentioned, but Pallavaka occurs. In the list of Rottler that has been taken from Beshi's éatur akârâdi nighantu of about A. D. 1729, Voñgi and Pallava are met.)

List of the ēappanna lands that are adduced in *Canna Basava Purāṇa*, 6, 48, 49, as containing Saivas: āṅga, mālīyāla, mālava, magadha, barbara, kaiśīga, kāśīmra, kōukapa, sindhu, hammra, vaṅga, hōvisala, tulava, cōla, cārama, pāndya, yavana, samyra, matsya,

1) Cf. Murdoch p. lxxxvi.

baṅgūla, jaina, bonēga (conēga or jonēga?), sagara, haiviga, tēluṅga, gurjara, gauḷa, nepāla, saurāshṭra, siṅgaḷa, draviḍa, kāmboja, lāṭa, pañcāla, vaidarbha, kuma, kukura, karahāṭa, karpara, yavantika, pāriyāṭra, karnāṭa, kosala, manda, bhadra, kuntaṭa, mahājñaka, vidha, bhoṭaka, turushka, ḍoddīya (Orissa), pārasika, mahāghoṭaka, puṇḍrika, strīrājya, kōngu, mārāṭa. (Neither Vengi nor Pallava.)

List of the ēappanna lands in Nijaguna's Vivekācintāmaṇi (prose): aṅga, vaṅga, kalinga, tēluṅga, kōṅga, lāṭa, baṅgūla, ḍoḷa, keraḷa, gauḷa, pañcāla, siṁhalā, kuntaṭa, nepāla, malayāla, tulava, saindhava, kōṅkāna, kuru, magadha, mātsya, vīdarbha, kosala, śūrasena, kāśmīra, mahārāshṭra, karnāṭa, kirāṭa, turushka, saṅkāra, barama, trigarta, nishadha, madhya, jaina, barbara, bāhlika, lāṭa, āśina, karāla, odra, ghūrjara, kāmboja, saurāshṭra, sauvīra, pāṇḍya, hūṇa, yavana, mlečha, haihaya, āryāvarta, bhoja, dvaipa, amaraka, uttarakuru, graiti. (Neither Vengi nor Pallava.)

P. 23, No. 55, before the Akkaras, insert "Madanavati (v. 311)".

P. 24, after v. 69 of the text, II. and Ra. have the following two verses, the first being somewhat mutilated:

ಕೆಂದ್ರಂ

ಫಂದಮನಜ್ಞಿಯವಸೋಽದು | [-ಸೋಽದು]

ಮುಂಬಿದಾರ ತಾಳಮನವಚ್ಚಿಯವ ಯಾತ್ರೆ |

ಬಂದಮದಗೆಂದವಸಾರಿಯು

ಕೇಂದರಕ್ಕುಂಬಾರ್ಥಂತಿಲ್ಲ ಕೇಳಿ ಇಂದುಮನವಿಃ ||

ಉತ್ತರ ಲವಾಲೆ

ಫಂದಮನಸೋಽದಮೇಂದಿವಪರೋಹುಂತ್ತಿ ಸೋಽಂ ದಾಸ್ಯುಲ್ಲಾಕಂದೊಳ್ಳಿ

ಸಂದಯಿಮಿಲ್ಲ ಫಂದಮಿನೆ ಪರಂ ಸೋಽಂದೊಳ್ಳಿವಂದಂ ನಿಃ |

ಸಂದಯಿಮಿಪ್ರಾಂತೋಮನ ಪರಂಗಳಿಗೆಂದೆಯು ವಿಭಾರಿಸಲು

ಫಂದಮನಸೋಽದಮೇಂದಿವಪರೋಹುಂತ್ತಿವಂಬಿವಸಂಬುಜಾಸಸೀ ||

P. 27. In writing the foot-note 2, the editor entertained the opinion that Rh. really was a work of Nāgavarma. But as this is more than improbable, the remark about the different readings loses somewhat of its importance; and the vr̥ittas only extant in Rb. are foreign to N.'s work.

P. 28, note 3. From what at first sight seemed to be a Maṅgala verse of Rb. the editor afterwards has learned that Rb.'s Pratishṭhā includes also the Surataru, and a Nāmāṅka which as to form is like the Kāmāṅga.

P. 33, No. 174, add to the scheme: or eight Iambus'.

P. 55, No. 182, add to the scheme of the Mallikāmālē: or Trochaeus, Dactylus; Trochaeus, Daetylus; Trochaeus, Dactylus; Trochaeus, a long syllable.

P. 75, note 3, add to Mr. Colebrooke's statement: Weber p. 425.

P. 94. About the Duṣyati see p. xvi.

P. 102. We adduce two of the four verses that in our copy of Nāgavarma's Nighantu, the Vastukosha, are marked as Akkaras; it is difficult to say how far their scheme is correctly represented by their present forms.

ವದವರೂನನಮಸ್ಯಂ ಮುಖಂ ತುಂಡೆಂ ಲಂಸಂ ಪಕ್ತಂ ವೇಸಕ್ಕೆ ನಾಮಂ

(ರವನ)ದಂತಂ ರವಂ ದಕನಂ ಧ್ವಿಜಂ ನಾಲಕ ರಸನೆ ರಸಸ್ಯೈ ಜಿಂದ್ವೈ !

ಕದಷ ಗಲ್ಲಂ ಕಂಪ್ರೋಳಂ ಗಂಡನಂ ಲಂ ದಂತಷ್ಟಾದಾರ್ವ್ಯಯಮಧರಮೋಸ್ಯಂ

ತದಮಂತಮಂತಮ ಸ್ವಕ್ಷ್ಯಾಭಿಧಾನಕಮಧರಪಡನಂ ಲಂ ತೆಂಬುಕಮುಂಗೆ ||

ಒಂದು ಸೂಪಜವೋಂದು ತೇರ್ ಮುಂಜಾರ್ವಮೀಯ್ಯಿ ಕಾಲ್ಗ್ರಿ ಪತ್ತಿಯಕ್ಕುಂ

ಸಂದ ಪತ್ತಿ ಮೂಡಾಗೆ ಸೇನಾಮುಖಂ ಮುಂಜಂ ಗುಲ್ಬಂ ಮೂಡಾ ಗುಲ್ಬಂ

ಕೆಳ್ಳಿದು ಗಳನ್ನು ಮಡಿ ಪಾಹಿಸಿ ತತ್ತ್ವ ಯೂ ಸ್ವತನಾಪ್ರಗ್ರಹ ಸ್ವತನಾಪ್ರಗ್ರಹ ಮಾಲೆ  
ಪಡ್ಡಿದ್ದ ಲೋಕಿ ಚಮ್ಮೆ ಮೂಡುವುನ್ನಿರ್ದೇಶಿಸಿ ಪತ್ರ ಸ್ವಾಕ್ಷರಿಸಿಯತ್ತೀರ್ಥಿಸಿದೆಂದು

P. 108, No. 282: Mr. Brown has an Ela (ଏଲା) in his Dictionary: "a hurra, or hoop; a carol, or catch: such as this, ପଟେଇକ୍ଷୁଗୁପ୍ତିଶେଷତାଂ ଯୀରୁପ୍ତେ କେନଦ୍ରାଣ୍ମାଦା | ଏ ଏ କେଲିଭାବୁନ୍ତାଂ ||" i.e. ——○○—○— \* —○—○—○— | —○—○—○— || or 40 Moras.

In the Bēngalūr edition of the Sarapallallamītī p. 118, 119, 170, 171 there appear verses called Yāla (*i.e.* Ela), *e.g.* ଇଶ୍ଵରିଦେହ ଧରିତପଦମ୍ | ଅଷ୍ଟା ତୃଲ୍ପ ସରବତି | ଯାଷ୍ଟ ଅଳ୍ପ ଜନ୍ମ ଲନ୍ତୁରେତୁ ଆ ତେଳଗନ ଦେଖାଇ | ଅଷ୍ଟ ମୂଳିକିଯେଇଶ୍ଵର ଚରଦିତୁ || *i.e.* —— —————— | —————— —— —————— —— —————— | —————— —— —————— —— —————— || or 12. 12. 22. 14; or 60 Moras.—କେତେ ପୁ କଳେଣାହିନ୍ତୁ | ନଷ୍ଟବାଗ ଦେଖାଇଥିବେ | ଶୁଣ୍ଟିଯେଇଶ୍ଵର ଚରଦିତୁ ରୁ ଅଲପନ୍ତ ପ୍ରଭୁଙ୍କେ | ଇଶ୍ଵରାଙ୍ଗଦେଖାଇ ଚରଦିତୁ || *i.e.* 12. 12. 22. 14.—ବିନମ୍ବ ଦିନ ବନ୍ଦବାଜନ୍ତୁ | ବିନମ୍ବ ପ୍ରେସାରଦେଖାଇ ଉଠାଇଲୁ | ପ୍ରେସାର କାହାକପନ୍ତେ ହେଲୁ ଦ ବିଜ୍ଞ ଲାରାଯନ୍ତୁ | ଇନମ୍ବରାଜନ୍ତୁ ଲାହେ ବିଲନ୍ତୁ || or 12. 12. 22. 14.

Ps. 95-II5, 126-130. Facsimile of MS. K., belonging to the recension of M.

మథండాపరిమితినుష్టంతిలే యతి రుమ సురేణ్ణ బరే తరలాస్తై ధరేయోగాకైత్త కృచనిసవవైక్కరిగి || చొపదియ | మచన తండెయ నుండుచంటిసే కంటురసోల్ | శైంపాలే సందు సేహిప్రమ సతి చొపాగా | మంచరఘాసలమిసరచే వీచలెంతిల్ | ప్రంపాలేయం కచేయోళజం సందుచు లక్ష్మిమవనియిఛిఉండుం అండేఁ పతంసచపనే || మచనవతియ లక్ష్మిం | మచన తండెయ గుణముం విషయచైలో గుచ్ఛశైంపాలే చంపోళమవచు శేలిట్టుచు గురుపాముం విధికమే విధితమే చంపుతకుష్టయిదంతుజవదనే మచనపరశ్యతయం దిరి కచే పచే మచనవతి || గౌణియముంగాళసికమీనల్డెగసుప్పురాశ్చతైరు వా శేగాళక్కుం గుణయుతి మచనవతిచెందుం || ७.५ికేయ లక్ష్మిం | ఎచ్చారేసి సంప్రియోల్ | బరే బ్రంబు సుఖాచేశాళి విష్టు నుంచి ముండి పచం నుమిస్తసంపురహరు || ७.६.తికేంగంక్కుం సవి || లాస్తు దలక్ష్మిం | జయిపేవాశ్వరాపశ్చయోగశరవామదల్వం పేశి సిఱాయిపోవారుయం షట్టు త్వయి ముం తిఖ్యోగి పోశ్చినంబుజవదనే || నష్టు త్వయం || ల్లోకా || ప్రసారోని సష్టు లుష్టుష్టయేతప్పాయైల గచ్ఛియా | సంస్కారామష్ట్యోగాచ షట్టు త్వయమితి ష్టుకి || నష్టుకే | ముందిలో అండించేయ లీక్కద కేట్టుచు వృత్తమీందు పేశియుచు బరే బంచాగాళపరంచమనఫాచి బిష్టుష్టు కేళాయ్యుచు సమభాగమయ్యచేయే రుశపుయథాఫాతే లిఖ్యువిష్టు కేళాయ్యుచు గడె సూత్రప్రియా తెరదు కాణ్యుచు నష్టునుంబుజవదనే || ఇనికారే అంచవాసనేయ వృత్తముంపుంచుంబుల లీక్కమంతసితసయిఫాసలై లఘుతల్వించుమికిరిచేందనేపాలిచిఫసితియ బిఖ్యువం గురుపిసొళతి నష్టప్రాయితి సిచిద వృత్తమిపా తెరదు బష్టుచు తప్పురిచు బుజాననే || లాపిస్తుకే | నేగఖానతపదాంత్యమీయ్యుదీనిం సంఖ్యాతముం సూత్రప్రియిం ద్విగుండిగయ్యిద్దలఘుపుంగాళచేయోల్ | సింపంక్రమం కేముమీలని ముహీందనే కెపిడి లిష్టుసిచేయోల్ | సింపంకుం బిష్టుప్రాయా నేగమదిస్తవిథానిపా తెరదు కాణ్యుచు నష్టుమునంబుజాననే || శరియాచ అంచపియిచే యీళుమీ కేట్టుచుంబు వృత్తముం పచబగి బ దొడాగాళపరక్కచరుమంతపవసఫిసిట్టుసంచుపాచేఁసరి వాగాంచ లిఖ్యుచొలూగాళచేయిష్టు కేళాయ్యుచు గుణసూత్రప్రియా తెరదు బష్టుచు తప్పురింబుజాననే || పాచులుగా శేయి || అనుగతమీలందరంకమనే అంచద లిఖ్యుచొలుందనేయ్యి ముస్తన తరనంతే దంతశరరష్టుచు కత్తుమమ్యువంసేగం వసజవథాయికాశ్చే సినిరిపచేయుగక్కుయి లఘుక్కుమంగాళం లైష్టు శ్రీనాగపమంచ || క్లో కచక్కేతమపూర్వాథం శ్చేంతుమచుంతి సంతః || శిరస్తు ||

p. 130, note 5, (see Addenda):

ಜಂಪಕ ಮಾಲೆ (corrupt.)

ଜିନିମୁ ପ୍ରମାଣଦୟ କେବ୍ଳମୁ କଂଚମୁହୁ କଂଚମୁହୁ କଂଚମୁହୁ  
ବିନେବୀକେବିଲବୈତ୍ତି । ଗଣଙ୍ଗାଯିନେଇଦାନେ କେବାଦି ଲଧି ରଥ ।  
ଜନମୁକଳେଷ୍ଟରିଦମୁରିଦି । ଗଣମୁହୁ କେବାଦି ମୁହୁ ।  
କିନ ତେବରିଦମୁହୁ ପରାନାଲ୍ପୁ ଗଣଙ୍ଗାଜୁମେଯୁ ପନ୍ଦିତଙ୍କରିତା ॥

### 1) ಸೆಟಿಂಗ್ಸ್

ಮಾತ್ರಾಸ್ತಗಳೆ (cor.)

..ಯಾ ಕಾಗಿಲ್ಲವು ರೀ ಕಂಡವ ಪರಿಮಿತಮಂ ಹೇಳಿ ನಾಲ್ಕೆಣ್ಣದು ಬೀಗಂ  
ಪರಿನಾಮಂ ತಾಂಡೆಳಾ ಶಷ್ಟಿನ್ನ ಗಳಿಗೆತಿಯಂ ತಮ್ಮೆ ತೊಂದಿಂಬೆಂಬನಾಡ್ಯಾ ||  
ದದ ಮತ್ತು ಲ್ಯಾಲಿ ಕಡತ್ತಾ ಗಳಿವ ಕೆಳಗೆ ನಿಡಿದ್ದಾ ಗಳಿವಾತಮಂ ತ  
ಪ್ರಾದೇ ಬಹುದ್ದು ಪ್ರಾಯಿತೀ ತೆಕ್ಕವನಜ್ಞಾವಂಭೂತಿಜ್ಞಾತ್ಯಾಯಾ ತಾತ್ತ್ವಾ ||

1) 三

ಚಂಪಕಮಾಲೆ (cor.)

దవసక్కాంబుధమురుచంబురెభుమికాాంకప్పొయిం

టిన్ సోర్కేండు బంద గణమింటిప్పటిల్లం సెగళ క్రమానియా |

గవనేణస్త్ర్య లేక్కముమత్తాంతిచు తప్పదె నాగవమ్మనిం  
భువనదొళం లుక్కి! 1) కల్పముడింతు మనేశాయరనూగె నూతోచం! ||

1) బువనదొళం (a blank) 2) పూఅధించం

కంచం (cor.)

పరిషాటు కల్పనైశాంతయ  
మేఘలం ఒరెష్ట్య ముఖు శాశ్వతి మనేశా!  
ముచు గుమనేరబహిరచా!  
పచ్చెళసం పేళ్లు చంట్యు? 2) కల జసబలే! ||

1) ముచాధిలగ్గాయెనేరచ 2) దఱ్యు

కంచం (cor.)

ప్రాణసరనాథ! 1) నేచేయదె  
ముసవర పరిచింత్య సంచరం! 2) నింగేమిచ్చే!  
సేశస ఒరె కంటు తచేయదె  
రుణమగ మనేరేదరనే కేంచు సేలు! 3) తుంగయకా ||

1) ప్రాణసరనాథ 2) సంచరం 3) మనేగేదరనే కేంచుగేలు

వచనం

అట్లీ యీ శరజసబంచం గోవాల్చికం (-ముల్లికం) సమాఖ్యాప్తవచక్కరం పట్టచం త్రివధ చతురి  
పరియీళ మేఘలాట్టేము సూచరింటునూచు వృత్తజాతియ నానాభంచగలక్కుం || Then follows the  
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**ಗುಣಸಾಂದರ್ಭ**, guṇasaundara. Name of a vṛitta. 176.  
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**ಗೋವಿಂದ**, govindam. The Can. foot — — — . p. 96.

**ಚೆತುರೇಂದ್ರಾಮ**, caturoddāma. 138 (?).  
**ಚತುಷ್ಪದ**, catushpadi. Name of a pure Canarese metre. p. 23. Cf. ēaupadi.  
**ಚನ್ದ್ರ**, ēandra. The foot — — . 80. 87. 103. 129. 163. 173. 179. 203. 237. 247.  
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**ಘಂಡಾ**, ēandas. A metre-type. p. 23. 72-227.  
**ಘನೇಂದ್ರವತಂಸ**, ēhandovatamsa. Name of a pure Canarese metre. 68. 310.  
**ಜ**, ja. The foot — — . 24. 29. 34. 35. 288.  
**ಜಗತೀ**, jagati. Name of a type of metres. 21. p. 23. 147-162.

ಜಗದ್ವಂದಿತ, jagadvandita. Name of a vṛitta. 184.

ಜನೋದಯ, janodaya. Name of a vṛitta. 81. ಜಳ, jala. The foot ——. 28. 32. 35. 96. 155. 202. 218.

ಜಲನಿಧಿ, jalnidhi. The number 4. 178.

ಜಲಿಧತೆ, jaloddhatē. Name of a vṛitta 160. ಜಾಜಸಂಭವಗಂ, jaļajasambhavagaṇa. A class of pure Canarese feet. 304.

ಜಾರುಹೆಂಡವರಗಂ, jaļaruhodaragaṇa. A class of pure Canarese feet. 304.

ಜಾತವೀದ, jātaveda. The foot ——. 105.

ಜಾತವೀದಸ, jātavedas. The foot ——. 152.

ಜಾತಿ, jāti. A branch of language. p. 22; a metre that does not belong to the twenty-six 'chandas'. p. 23. 284 (?); a peculiar class again. p. 23, note 2. p. 95 (?); a type of metre (*i.e.* chandas). 69. Cf. sarvavishayabhāshājāti.

ಜಾತಿಗಾಡ, jātigādē. Name of a Mora-metre. 253.

ಜ್ಯಾಲನ, jvalana. The foot ——. 202.

ಜ್ವಾಲ, jvālē. The foot ——. 92. 194. 207.

ತ, ta. The foot ——. 24. 29. 34. 35. 106.

ತನಮಧ್ಯ, tanumadhyē. Name of a vṛitta. 96.

ತನ್ವಿ, tanvi. Name of a vṛitta. 218.

ತರಂಗಮ, taraṅgama. Name of a vṛitta. 208.

ತರಾ, taraļa. Name of a vṛitta. 198.

ತಾಳ, tāla. Beating time in music, that for instance occurs for the Ragalēs. 254 (trivuṭē tāla, 274. 275; eka tāla 277-280); (for the Āryēs, Weber p. 289); and for the Shatpadis (Jhampē tāla, 324; trivuṭē tāla, 332).

ತಾಳ, tāla. Name of a jāti vṛitta or of jāti vṛittas. p. 23.

ತಾಳಗಣನೆ, tālaganānē. The counting of the tāla 254.

ತಿಲಕ, tilaka. Name of a vṛitta. 88.

ತಿಲಕ, tilaka. Name of a vṛitta. 96; cf. 217, note.

ತಿವದಿ, tivadi (*i.e.* trivadi, tripadi). Name of a pure Canarese metre. 68. 299.

ತುರಂಗಪ್ರಾ, turāṅgaprāsa. A kind of alliteration. 42.

ತುರಂಗಮ, turāṅgama. Name of a vṛitta. 208.

ತುರಗವ್ರಾತ, turagavrāta. The number 7. 212.

ತೇಜ, teja. The foot ——. 104.

ತೋಟಕ, toṭaka (*i.e.* relating to a garden).

Name of a vṛitta. 148.

ತೋಯ, toyā. The foot ——. 33. 36. 92. 94.

126. 154. 177. 207. 217. 233. 252.

ತ್ರಿಜಗದ್ಗುರು, trijagadguru. The Can. foot ——. p. 97.

ತ್ರಿಂದಾ, tridaśa. The foot ——. 100. 173. 179. 206.

ತ್ರಿಪದಿ, tripadi. Name of a pure Canarese metre. p. 23. 299.

ತ್ರಿಪದಾಂನತಿ, tripadonnati. Name of a vṛitta. 247.

ತ್ರಿಪ್ರಾ, triprāsa. A kind of alliteration. 64.

ತ್ರಿಯಂಬಕ, triyambaka. Sign for a long syllable. 29.

ತ್ರಿವಡಿ, trivadi. See tripadi.

ತ್ರಿವಳಿ, trivali. See tripadi.

ತ್ರಿವುಡೆ, trivuḍe (*i.e.* tripuṭe). A kind of tāla. 274. 275. 332.

ತ್ರಿಶೃಂಖ, trishṛṅgh. Name of a type of metres. p. 23. 132-146.

ದಾಡಕರ, daddakkara (*i.e.* heaped or thick letter). Double consonant. 27. 43.

ದಾಂತ, daṇḍaka. Name of a vṛitta. p. 23. 231.

ದಂತ, danti. The number 8. 185.

ದಿಕ್ಕರ, dikkari. The number 8. 220.

ದಿಗಂತ, diganta. Name of a vṛitta. 74.

ದಿಗ್ಡಂತಿ, digdanti. The number 8. 151.

ದಿನಕರ, dinakara. The number 12. 223.

ದಿನಾಂಥ, dinanātha. The number 12. 205. 216.

ದಿನಪ, dinapa. The foot ——. 119. 183.

ದಿನಪ, dinapa. The number 12. 248.

ದಿನಾಧಿಪ, dinādhipa. The foot ——. 133. 182.

ದಿನೇಷ, dinea. The foot ——. 89. 131. 150.

151. 163. 189. 194. 241.

ದಿನೇಷ, dinea. The number 12. 200.

ದಿನೇಶಹಯ, dinēśhayā. The number 7. 153.

ದಿವಾ, diva. The foot ——. 202.

ದಿವಸಕರ, divasakara. The number 12. 186.

- ದವಸಾಧ, divasādhipa. The foot ——. 153.
- ದವಸಾಧ, divasādhipa. The number 12. 148.
- ದಿವಾಕರ, divākara. The foot ——. 150.
- ದಿವಿಜ, divijā. The foot ೦೦೦. 136. 138. 139. 182. 214. 217. 227. 237
- ದಿವಿಕಲ್ಲಿಲತೆ, divikalpalatē. Name of a vṛitta. 237.
- ದಿವಿಪುರ, divijapura. The foot ೦೦೦. 222.
- ದಿಂ, diś. The number 8. 137.
- ದಿಂಕರಿ, diśñkari. The number 8. 198.
- ದಿಂಗಜ, diśgaja. The number 8. 139. 153.
- ದಿಂ, diśe. The number 8. 149.
- ದಿಂಗಾ, dirgha. A syllable with a long vowel. 27. 42. 43.
- ದುವಡಿ, duvadi. See duvayi.
- ದುವಯಿ, duvayi (*i.e.* dvipadi). Name of a Mora-feet metre. 282 293-295.
- ದುವವಿ, duvavi. See duvayi.
- ದೇವ, deva. Sign for a long syllable (H, Ra. in v. 115).
- ದೇವ, deva. The foot ೦೦೦. p 12, note. p. 16, note. 36.
- ದೇವರಮ್ಯ, devaramyā. Name of a vṛitta. 97.
- ದೇವಾಕೃತ, devākshara. The feet measured by the names of Brahma, Vishnu and Rudra. 340.
- ದೇವಾಧಿಪತ್ರ, devādhipatras. The foot ೦೦೦. 207.
- ದೇಂಡಿ, doṣi. The language of the Canarese country. 16. Cf. adeši.
- ದೈತ್ಯಾರಿ, daityāri. Sign for a short syllable. 202.
- ದೊರೆ ಅಕ್ಕರ, dōrē akkara. Name of a pure Canarese metre. 303.
- ದೋಧಕ, dodhaka. Name of a vṛitta. 135.
- ದುತಪದ, drutapada. Name of a vṛitta. 154.
- ದುತಪಾನವರ್ವಾಲಿಂಬಿತ, drutapūrvavilambita. Name of a vṛitta. 147.
- ದ್ವಿಂದ್ವಪ್ರಾಸ, dvandvaprāsa. A kind of alliteration. 64.
- ದ್ವಿಪ್ರಾಸ, dviprāsa. A kind of alliteration. 64. 65.
- ದೂರಿ, dharapi. The foot ——. 28.
- ದೂರಿಂದ್ವರ, dharanīvara. The number 16. 297.
- ದೂರೆ, dharē. The foot ——. 82. 202.
- ದಾತ್ಯಿ, dhātī. The Can. foot ——. p. 96.
- ದಾತ್ರಿ, dhātri. The foot ——. 39. 103. 128. 170. 188.
- ದಾಮೆಂಧ್ಯಾಜ, dhūmadhvaja (*i.e.* agni or sikhībraja). The number 3. p. 100.
- ದಾಂಡಾಟಿ, dhūrjati. The Mora-foot ——. 283.
- ದೃಂಢಿ, dhigiti. Name of a type of metres. p. 23. 194-197.
- ನ, na. The foot ೦೦೦. 24. 29. 34. 35. 90. 93. 107. 108. 118. 122. 123. 147. 172.
- ನ, na. The foot ೦೦೦೦ of the five Mora-feet. 288.
- ನಾಗ, naga. The number 7. 229.
- ನಗರಂ, nagahara. The foot ೦೦೦. 164.
- ನಡು ಅಕ್ಕರ, nađu akkara. Name of a pure Canarese metre. 304.
- ನಂದಿ, nanda. Name of a vṛitta. 89.
- ನಂಡಕ, nandaka. Name of a vṛitta. 86.
- ನಭ, nabha. The foot ——. 218.
- ನರಕಾರಿ, narakāri. The Can. foot ೦೦—. p. 96.
- ನರಗ, naraga. Name of a vṛitta. 107.
- ನರ್ಕಂಬಕ, narkutaka. Name of a vṛitta. 193b.
- ನವಾಳಿ, uavanaļiu. Name of a vṛitta. 182
- ನಷ್ಟ, nashṭa. A kind of calculation. 342.
- ನಾಕ, nāka. The foot ೦೦೦. 32. 33. 35. 126.
- ನಾಕಿ, nāki. The Can. foot ——. p. 96.
- ನಾಕಿಗಂ, nākigam. The Can. foot ——. p. 96.
- ನಾಗ, nāga. The number 8. 229.
- ನಾಗರಂಜಿತ, nāgaranjita. Name of a vṛitta. 205.
- ನಾಂಡಿ, nāndi. A prayer or eulogium at the commencement of a work. p. 16, note.
- ನಾಮಾಂಕ, nāmāṅka. Under this appellation the kāmāṅga appears in Rb.
- ನಿಜ, nija. A short syllable. 42. 43.
- ನಿಧಿ, nidhi. The number 9. 166. 170. 173. 196.
- ನಿರೂಪಮ, nirupama. Name of a vṛitta. 153.
- ನಿತಿಕೆ, nitikē (gitikē?). Name of a vṛitta. 145.
- ನಿಲಕಂತ, nilakanṭha. Sign for a long letter. 89.

- ನೀಲಕರ್ತೆ, nilakantham. The Canarese foot ——, p. 97.
- ಪ್ರಕಜ, paikaja. Name of a vṛitta. 220.
- ನೆಕ್ತಿ, pankti. Name of a type of metres. p. 23. 126-131.
- ನೆಡಳಾಮುರೆ, pañcādāmara. Name of a vṛitta. 187.
- ನೆಹ್ಮ, paksha. The number 15. 201. 210. 211. 234. 238. 253. 285. 293. 294. 302. 343.
- ನೆಡ, pada. Verse. 37. 71 (rule). 240.
- ನೆಡ, pada. Verse-quarter. 27. 117. 135. 171. 174. 180. 184. 200. 214. 217. 222. 233. 325. 326. 328. 330. 335-337.
- ನೆಡಳತುರ್ಕಾದ್ವಿರ, padaçaturûrdhva. Name of a vṛitta. 248.
- ನೆಡಭವಗಳ, padmabhavagāṇa. A class of pure Canarese feet. 312.
- ನೆಡ್ನಿಮಿತ್ರ, padminimitra. The number 12. 213.
- ನೆನ್ನಾರಾಜ, pannagarāja. The number 1. 295.
- ನೆಯಸ, payas. The foot ——. 95. 170. 189.
- ನೆರಮೆ, paramē. Name of a vṛitta. 78.
- ನೆರಮಿತ್ರ, parahitam. The Can. foot ——. p. 96.
- ನೆರಿಧರ್ಣಿಸಿದ್ಧಿರ, parivardhinishatpadi. 316. 334-336.
- ನೆಲಾದಂಶ, palśadala. Name of a vṛitta. p. 51, note.
- ನೆಲ್ಲಿವ, pallava. Refrain. 37.
- ನೆವನ, pavana. The foot ——. 75. 100. 128. 163. 196. 218. 227.
- ನೆವಮಾನ, pavamāna. The foot ——. 148. 233.
- ನೆಡ, pāda. Verse-quarter. 41. 61; the vṛitta-headings. 100. 107. 130. 134. 147. 188. 224. 239. 240. 250. 252. 289. 291. 300.
- ನೆಡ, pāda. Verse-line. 313. 227. 329. 330. 332-334. 337. 338.
- ನೆದವಾಳನ, pādapāñana. The foot ——. 123. 130-134.
- ನೆವಕ, pávaka. The foot ——. 77. 120. 134. 150. 151. 180. 181. 194. 237. 238. 241.
- ನೆವನ, pávana. Name of a vṛitta. 77.
- ನೀರಿ ಅಕ್ಕರ, piri akkara. Name of a pure Can. metre. 302.
- ನುಟ, puṭa. Name of a vṛitta. 159.
- ಸೂರ, pura. The foot ——. 227.
- ಸೂರ, pura. The number 3. 183. 224. 283. 285. 287. 298. 307.
- ಸೂರಮಫನ, puramathana. Sign for a long letter. 234.
- ಸೂರಮಫನ, puramathanam. The Can. foot ——. p. 97.
- ಸೂರಾರಿ, purāri. The Mora-beat ——. 283.
- ಸೂರಹುತಗಳ, puruhūtagāṇa. A class of Ra-gaś ganas of five Moras. 269.
- ಸೃಷ್ಟಿ, prīthvi. Name of a vṛitta. 189.
- ಸೃಜಾಚರ, paisācika. One of the mother languages, counting as a half only. p. 22. (Only Re. reads ēaturbhāshē instead of 3½.)
- ಸೃಜೆ ಅಲರ, pūḍē alara (i. e. the belly-flowered, Vishnu). A class of pure Can. feet. 306.
- ಸೃಕ್ತಿ, prakṛiti. Name of a type of metres. p. 23. 206-209.
- ಸೃತಿಷ್ಠಿ, pratishthē. Name of a type of metres. p. 23. 79-85.
- ಸೃಭಾತ, prabhāta. Name of a vṛitta. 165.
- ಸೂರಘಾತಪ, pramathādhipam. The Can. foot ——. p. 97.
- ಸೂರಾರ್ಥಕ, pramāṇika. Name of a vṛitta. 114.
- ಸೂರವ, pravara. Name of a vṛitta. 75.
- ಸೂರಾಸ್ತ್ರ, pravarākshara. Name of a vṛitta. 158.
- ಸೂರಾರ, prastāra. Arrangement of syllables to obtain feet and combinations of feet. 30. 31. 202. 297. 298. 341. 346.
- ಸೂರಾಳಕಲಿತ, praharāṇskalita. Name of a vṛitta. 172.
- ಸೂರ್ಯತ, prākrita. One of the mother languages. p. 22.
- ಸೂರ್ಯ, prāsa. Alliteration. 15. 41-66. 63.
- ಸೂರುಮ, prema. Name of a vṛitta. 85.
- ಸೂರುಮ, prema. Name of a vṛitta. 91.
- ಬುಟ್ಟಿನ, battisa (Hindusthāni). The number 32. 338.
- ಬಾಂ, bāṇa. The number 5. 131. 164. 218. 285. 287.
- ಬಿಂಪು, binpu (i. e. heavy). A long syllable. 33. 298. 342. 343.
- ಬಿಂಡು, bindu. The letter o. 27. 42. 43.
- ಬಿಸರುವಜಸ್ತಾದ್ವಿರ, hisaruhajanmagāṇa. A class of pure Canarese feet. 310.
- ಬಿಸರುಹುತಾಪದ್ಭವಗಳ, bisaruhodbhavagāṇa. A class of pure Canarese feet. 299.

ಬೃಹತ್, brihati. Name of a type of metres. p. 23. 117-125.

ಬೃಹತ್, brihati. Name of a vṛitta. 125.

ಬ್ರಹ್ಮಮಂ, bṛommam (*i. e.* brahmam). The Can. foot ——. 308.

ಬ್ರಹ್ಮಗಣ, brahmagana. A class of pure Can. feet. p. 96. p. 114.

ಬ್ರಹ್ಮಾ, brahma. The Can. foot ——. p. 96.

ಭ, bha. The foot ——. 24. 29. 34. 35. 147. 172.

ಭದ್ರಕ, bhadraka. Name of a vṛitta. 120.

ಭದ್ರಕ, bhadraka. Name of a vṛitta. 211.

ಭವ, bhava. Sign for a long syllable. 108. 222.

ಭಾನು, bhānu. The foot ——. 132. 163. 171. 174. 181. 198. 227. 233. 236.

ಭಾನು, bhānu. The number 12. 327.

ಭಾಮಿಷತಪದಿ, bhāminishaṭpadi. Name of a pure Canarese metre. 316. 330-333.

ಭಾಷಾಜಾತಿ, bāshājāti. The 56 various daughter-languages. p. 22.

ಭಾಸ್ಕರ, bhāskara. The foot ——. 200. 206.

ಭಾಸ್ಕರ, bhāskara. The number 12. 184.

ಭುಜಂಗಪ್ರಯಾತ, bhujangaprayāta. Name of a vṛitta. 149.

ಭುಜಂಗವಿಜ್ಞಂಭಿತ, bhujāṅgavijñimbhita. Name of a vṛitta. 224.

ಭುಜಂಗಶಿಶುಪದ, bhujāṅgaśiśupada. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಪರಿ, bhujāṅgaśiśupari. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಸ್ತ್ರ, bhujāṅgaśiśusṛta. Name of a vṛitta. 122.

ಭುಜಗ, bhujaga. The number 1. 307.

ಭುಜಾರಾ, bhujagadharī. The Canarese foot ——. p. 97.

ಭುಜಪಕ್ಷಗಣ, bhujagapakṣhagāna. A class of pure Canarese feet. 300. 307.

ಭೂ, bhū. The foot ——. 99. 126. 177.

ಭೂತ, bhūta. The number 5. 130. 221.

ಭೂತಗನೀಷ, bhūtaganeśa. Sign for a long syllable. 221.

ಭೂತಾಗ್ರಾಂ, bhūtāgraṇi. The Can. foot ——. p. 97.

ಭೂಮಾಲೆ, bhūmālē. Name of a vṛitta. p. 40, note.

ಭೂಮಿ, bhūmi. The foot ——. 35. 76. 85. 140. 207. 215.

ಭೋಗಶತಪದಿ, bhogashatpadi. Name of a pure Canarese metre. 316. 326-329.

ಭ್ರಮರವಿಲಸಿತ, blhramaravilasita. Name of a vṛitta. 138.

ಮೆ, ma. The foot ——. 24. 29. 34. 35. 122.

ಮಂಗಲೀಕ, mangalikē. Name of a vṛitta. p. 48, note.

ಮಂಗಳ, maṅgala. Name of a vṛitta. 185.

ಮಂಜುಭಾಷಿಣಿ (?ಮಂಜುಭಾಷಿಣಿ), manjubhā-  
shiṇi (?manjubhāshiṇi). Name of a vṛitta. 169.

ಮಂಹಿರ, makharipu. The Mera-foot ——. 283.

ಮಂಗಳಾನಿಕರ, maṅgāpanikara. Name of a vṛitta. 178.

ಮಂಪಿರಂಗ, maṅpirāṅga. Name of a vṛitta. 130.

ಮಂಪಿಭಾಷಾ, maṅpibhāṣa. Name of a vṛitta. 180.

ಮತ್ತ, matta. Name of a vṛitta. 128.

ಮತ್ತಮತ್ಯಾರ, mattamayāra. Name of a vṛitta. 170.

ಮತ್ತಾಕ್ರಿಷ್ಟ, mattākrīḍa. Name of a vṛitta. 215.

ಮತ್ತೆಭಾ, mattebha. See mattebhavikridita. 230.

ಮತ್ತೆಭವಿಕ್ರಿಡಿತ, mattebhavikridita. Name of a vṛitta. 202. 230.

ಮದಗಜ, madagaja. The number 8. 226.

ಮದನತಂಡ, madanatandē (*i. e.* madana's father, in this case Vishṇu). A class of pure Canarese feet. 309-311.

ಮದನಧ್ವಮಂ, madanadhvamsi. The Can. foot ——. p. 97.

ಮದನರಿಪ, madanaripu. The Can. foot ——. p. 97.

ಮದನವತಿ, madanavati. Name of a pure Can. metre. 68. 311.

ಮದನಹರ, madanahara. A class of pure Can. feet. 311.

ಮದನಹರ, madanahara. Sign for a long syllable. 317.

ಮಧುಮತಿ, madhumati. Name of a vṛitta. 108.

ಮಧ್ಯಮೀ, madhyamē. Name of a type of metres. p. 23. 75-78.

ಮನು, manu. The number 14. 316. 318. 321. 330. 332. 333.

- ಮಂಡರಧರ, mandharadhar. A class of pure Chinese feet. 310, 317.
- ಮಂಡಕ್ರಂತ, mandâkrânta. Name of a vritta. 188.
- ಮಂಡಾನಿಲ, mandânîlî. Name of a vritta. 127.
- ಮಂಡಾನಿಲ, mandânîla. One of the Ragâje metres. 255, 256, 257-261.
- ಮಯುರ, mayûra. Name of a vritta. 124.
- ಮರುತ, marut. The foot ೦೦—. 28, 121, 174, 179, 210, 224, 233, 241.
- ಮರುತ, maruta. The foot ೦೦—. 105, 178, 238.
- ಮರುದಿಷ್ಟ, marudishṭa. The foot ——. 251.
- ಮಲ್ಲಿಕಾಮಾಲ, mallikâmâlî. Name of a vritta. 194.
- ಮಹಾಸ್ರಗದರೆ, mahâsrugdbarê. Name of a vritta. 210, 230.
- ಮಹಿಷ್ವರ, mahîshvara. The number 16, 198.
- ಮಾನವಕ, mânavaka. Name of a vritta. 113.
- ಮಾನಿಕ್ಯ, mânîkyâ. Name of a vritta. 141.
- ಮಾರ್ತಾಗಣ, mâtrogâna. Mora-feet. 254-339, 282-284. (p. 75, No. 242, there ought to be "Moras and feet" instead of "Mora-feet," to do justice to the author of that sentence).
- ಮಾರ್ತಾಖಂಡ, mâtrahandas. Mora-metres. 250-253.
- ಮಾರ್ತಾಪಿಂಡ, mâtrapindâ. p. 130, note 5.
- ಮಾರ್ತಾರ್ಯಿ, mâtârâyî. p. 23. Cf. ârye.
- ಮಾತ್ರೇ, mâtre. A Mora, i.e. the quantity of a short syllable. 53, 250, 251, 254-256, 285, 286, 288, 289, 293, 294, 315, 316, 320-322, 324, 325, 327-338.
- ಮಾರಹರ, mârahara. Sign for a long syllable. 88.
- ಮಾರ್ನತ, mânnta. The foot ೦೦—. 33, 127, 180, 183, 189, 198, 200.
- ಮಾರ್ನತೇಷ್ಟ, mânnteshṭa. The foot ——. 136.
- ಮಾರ್ತಾಂಡ, mâtanta. The number 12, 199.
- ಮಾಲಾವೃತ್ತ, mälâvritta. A class of Sâmvrittâs of 30 and 31 syllables. p. 23, 232-235.
- ಮಾಲಿನಿ, mâlinî. Name of a vritta. 177.
- ಮುಕುರ, mukura. Name of a vritta. 97.
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- ಮುನಿಮತ, munimata. Name of a vritta. 227.
- ಮುನಿಮಾನ, munimana. Name of a vritta. 227.
- ಮುರಾರಿಪ, muraripu. The Can. foot ೦೦೦೦. p. 96, 308.
- ಮುರಹರ, murahara. The Can. foot ೦೦೦೦. p. 96.
- ಮುರಾಂತಕ, murântaka. Sign for a short syllable. 29.
- ಮೃಗಧರ, mrigadhara. The number 1. 229.
- ಮೃಗನೇತ್ರ, mriganetra. Name of a vritta. 82.
- ಮೃಗಡಿನೇತ್ರ, mrigadunetra. Name of a vritta. p. 28, note.
- ಮೇಘವಿಷಫುರ್ಜಿತ, meghavisphûrjita. Name of a vritta. 199.
- ಯ, ya. The foot ——. 24, 29, 34, 35, 93, 242.
- ಯತಿ, yati. Caesura. 39, 126, seq. 308.
- ಯತಿ, yati, = muni, i. e. 7? or 8? 189.
- ಯುಕ, yuk. Even line. 251.
- ಯುಗ, yuga. The number 4. 128, 221, 222, 229.
- ಯುಗ್, ಯುಗ್, yugma, yugmë. Even line. 242, 285.
- ಯೋಗಾಂಶರ, yogâkshara. Consonants of formity or suitability (for alliteration) i. e., here, identical consonants (? samyogâkshara generally denotes consonants of a group or compound consonants). 54. Cf. sambandhâkshara.
- ರ, ra. The foot ——. 24, 29, 34, 35, 107, 118, 147.
- ರಗಳ, ragałé. (i. e. raghałé). A class of Mora-feet metres. 254-281.
- ರಘಾಂತ, raghañt (= ragałé). p. 23, 254-281.
- ರತಂತ, ratânta. Name of a vritta. p. 27, note.
- ರಥಾಂದ್ರ, Rathoddhaté. Name of a vritta. 136.
- ರಂದ್ರ, randhra. The number 9. 129, 147, 208.
- ರವಿ, ravi. The foot ——. 28, 133, 154, 206, 241.
- ರವಿ, ravi. The number 12 209, 295, 316.
- ರವಿಪ್ರಭ, raviprabhë. Name of a vritta. 238.
- ರಾಸ, rasa. The number 6. 136, 290, 299, 300.
- ರಾಜ, râja. The number 16. 248, 316.
- ರಾವಣಕರ, râvañakara. The number 20. 248.
- ರುಚಿರ, ručira. Name of a vritta. 163.
- ರುದ್, rudra. Sign for a long syllable. 87, 131, 140, 163.
- ರುದ್, rudra. The number 11. 203, 204.

ರುದ್ರ, rudra. Name of a class of pure Canarese feet. 297. p. 97. 305.

ಉ, la. Sign for a short syllable. 24. 29. 86. 90. 113. 134. 136-138. 172. 173. 189. 203. 214. 224. 227. 236-238. 241. 251.

ಲಗಕ್ರಿಯೆ, ligakriyē. A kind of computation. 344.

ಲಘು, laghu. A short syllable. 25. 28-34. 230. 241. 244. 290. 298. 341. 343.

ಲಘು, laghu. A Mora 318. 319. 322. 323. 327. 331. 334.

ಲಯ, laya. Tempo. 120.

ಲಯಾಗ್ರಾಹಿ, layagrāhi. Name of a vṛitta. 143.

ಲಯಾಗ್ರಾಹಿ, layagrāhi. Name of a Canarese Samavritta of 30 syllables. 276.

ಲಲಿತ, lalita. Name of a vṛitta. 217.

ಲಲಿತಗತಿ, lalitagati. Name of a vṛitta. 209.

ಲಲಿತಪದ, lalitapada. Name of a vṛitta. 155.

ಲಲಿತಪದ, lalitapada. Name of a vṛitta. 183.

ಲಲಿತಪದ, lalitapada. Name of one of the Mālavrittas 233.

ಲಲಿತೆ, lalitē. One of the Ragale metres. 235. 256. 262-264.

ವಮಂಚ, vamastha. Name of a vṛitta. 150.

ವಕ್ರ, vakra. A long syllable (see kōṅku). 33.

ವನಜ, vanaja. Name of a vṛitta. 121.

ವನಜದಾ, vanajadā. Name of a vṛitta. 192.

ವನಜಸಂಭವಗಣ, vanajasambhavaṇa. A class of pure Canarese feet. 305.

ವನಮಂಜರಿ, vanamanjari. Name of a vṛitta. 205.

ವನಮಂಜರಿ, vanamanjari. Name of a vṛitta. 212.

ವನಮಯುರ, vanamayura. Name of a vṛitta. 174.

ವನರುಹೋದರಾಗಣ, vanaruhodaraṇa. A class of pure Canarese feet. 305.

ವನಲಾತೆ, vanalatē. Name of a vṛitta. 226.

ವನವಲಲಿ, vanavallari. Name of a vṛitta. 205.

ವರ್ಗ ಅಕ್ಷರ, varga akkara. Classified consonants. 55.

ವರ್ಗಪ್ರಾಸ, vargaprāsa. A kind of alliteration. 51. 55-57.

ವಸಂತತಿಲಕ, vasantatilaka. A kind of vṛitta. 171.

ವಸು, vasu. The number 8. 165. 189. 194. 214.

ವಹಿನಿ, vahni. The foot ——. 32. 86. 117. 120. 252.

ವಹಿನಿ, vahni. The number 3. 285.

ವಾತ, vāta. The foot ——. 35. 191. 221.

ವಾಯು, vāyu. The foot ——. 32. 36. 119. 131. 170. 194. 241.

ವಾರಿಜಿರಿಪು, vārijaripu. The foot ——. 241.

ವಾರುಧಿ, vārdhi (vārdhi). The number 4. 175. ವಾರ್ತಿಕಾಷಟಪದಿ, vārtikāṣṭhapadi=vārdhikyashaṭpadi. 337.

ವಾರ್ತಿಕಾಷಟಪದಿ, vārdhikashaṭpadi. Name of a pure Canarese metre. 316. 337. 338.

ವಾರ್ದಾಕ್ಯಾಷಟಪದಿ, vārdhikyashaṭpadi=vārdhikashaṭpadi. 337. 338.

ವಿಕ್ರಿ, vikṛiti. Name of a type of metres. p. 23. 214-216.

ವಿಚಿತ್ರ, vičitra. Name of a vṛitta. 95.

ವಿಚಿತ್ರ, vičitra. Name of a vṛitta. 100.

ವಿಚಿತ್ರ, vičitra. Name of a pure Canarese metre. 300. 301.

ವಿಚಿತ್ರಲಲಿತ, vičitralalita. Name of a vṛitta. 179.

ವಿಜಯಾನಂದ, vijayānanda. Name of a vṛitta. 186.

ವಿದಾಲಪನರುಹ, vidalitavanaruha. Name of a vṛitta. 223. cf. p. 60, note 4.

ವಿದ್ಯಾಧರ, vidyādhara. The number 12. 295.

ವಿದ್ಯುನ್ಮಳೆ, vidyunmälē. Name of a vṛitta. 111.

ವಿದ್ರುಮ, vidruma. = vinuta. p. 38, note.

ವಿಧು, vidhu. The foot ——. 233.

ವಿನಮ್ರ, vinamra. Name of a vṛitta. 102.

ವಿನುತ, vinuta. Name of a vṛitta. 123.

ವಿನುತಪ್ರಾಸ, vinutaprāsa. Name of an alliteration. 51. 52.

ವಿಪರ್ಯಾಸ, viparyāsa. Reverse, change. 54. 239. 254.

ವಿಪುಳ, vipuļe. Name of a Mora-feet metre. 289. 294.

ವಿಭಂಗಿ, vibhūti. Name of a vṛitta. 104.

ವಿಯತ, viyat. The foot ——. 200.

ವಿರತಿ, virati. Caesura. 195. 210. etc.

ವಿರಾಮ, virāma. Caesura. 132-135. 149. 153. 155. 158. etc.

ವಿರಾಮ, virāma. Name of a vṛitta. 102.

ವಿಲೋಮ, viloma. See anuloma.

ವಿಷ್ರಮು, viṣramā. Caesura. 131. 136. 150. 151. 167. 173. etc.

ವಿಷ್ರಮು, viṣramā. Caesura. 137. 164. 176. etc.

- విక్రాత. viśrānta. Caesura. 188.
- విక్రామ, viśrāma, Caesura. 140. 161. 207, etc.
- విషమవృత్తమ्, vishamavṛitta. p. 22. 240-249.
- విషయ. vishaya. The number 5. 283. 287. 311.
- విష్ణుగం, vishṇugama. A class of pure Can. feet. 297. p. 96. 302. p. 114.
- విషగ్, visarga. The aspirate g. 27. 42. 43.
- వృత్తమ्, vṛitta. p. 23. 71-249. 342-346. Number of Samavṛittas, 229; those chiefly used in Canarese, 230; jāti samavṛittas, 233. 234. 276. 308. 309.
- వృశభవ్రాస. vrishabhaprāsa. A kind of alliteration. 42. 43. 46.
- వృశభలమ్యో, vrishabhalakshyam. The Can. foot ००—, p. 97.
- వైకుంఠ, vaikunṭha. Sign for a short syllable. 215.
- వైతాలి, vaitāli. Name of a Mora-metre. 251.
- వైతాలికే, vaitālikē. Name of a Mora-metre. 250. p. 75.
- వైవాదీఎ, vaiśvadevi. Name of a vṛitta. 161.
- వైవానర, vaiśvānara. The feet ——. 191.
- వ్యాంజన, vyāñjana. A consonant. 27. 42. 43.
- వ్యోమ, vyoma. The foot ——. 28. 33. 84. 88. 96. 113. 132. 133. 140. 151. 170. 171.
- శంకరగం, śaṅkaragaṇa. A class of pure Can. feet. 306. 309.
- శంఖవృత్తమ्, śaṅkhavṛitta. This may mean the form of the dandaka mentioned in Weber p. 410; it is simply mentioned p. 23.
- శక్వరి, śakvari. Name of a type of metres. p. 23. 171-176.
- శంమని, śatamakha. The foot ००. 154. 236.
- శర, śara. The number 5. 168. 18. 221. 238. 285.
- శరధి, śaradhi. The number 4. 319.
- శరభవ్రాస, śarabhaprāsa. A kind of alliteration. 24. 43. 47.
- శరషట్టి, śarashaṭṭipadi. Name of a pure Can. metre. 316. 317-321.
- శవ, śarva. Sign for a long syllable. 200.
- శవమ, śarvam. The Mora-foot ——. 283.
- శవగం, śavarṇa. The letter śa. 57.
- శాసుక, śāśuṅka. The foot ——. 28. 194. 203. 221.
- శాశి, śāśi. The foot ——. 32. 35. 113. 128. 180. 217. 233. 241.
- శాశి, śāśi. The number 1. 287. 283.
- శాశికంత, śasikānta. Name of a vṛitta. 94.
- శాశిపుర, śāśipura. This word was thought by the editor to be a sign, though an obscure one, for the Mora-foot ——; but it is to be separated, the śāśi being=1, the pura=3. 283.
- శాంతపురవ్రాస, śāntapūrvaprāsa. A kind of alliteration. 54.
- శాంతవ్రాస, śāntaprāsa. A kind of alliteration. 51. 55.
- శాందుల, śārdūla=śārdūlavikṛidita. 220.
- శాందులపిచ్ఛింపిత, śārdūlavikṛidita. Name of a vṛitta. 200. 230.
- శాంని, śālini. Name of a vṛitta. 92.
- శాంని, śālini. Name of a vṛitta. 140.
- శిఖరి, śikhariṇi. Name of a vṛitta. 190.
- శిఖి, śikhī. The foot ——. 33. 231.
- శిఖిబ్రజ, śikhibraja. The number 3. 300.
- శిశకర, śitakara. The foot ——. 94. 102. 127. 181. 182. 193. 203. 221. 222. 232. 236.
- శుభానంత, śubhānanta. Name of a vṛitta. 115.
- శులధరం, śuladharam. The Can. foot ——.
- శులధరం, śuladharam. Name of a vṛitta. 115.
- శుభానంత, శుభానంత, śūtānanta, śūtānanda. Name of a vṛitta. 115.
- శుల, śaila. The number 7. 140. 154. 219.
- శ్యామాంగ, śyāmāṅga. Name of a vṛitta. 76.
- శ్రీ, śrī. Name of a vṛitta. 72.
- శ్రీ, śrī. Name of a vṛitta. 146.
- శ్రీకార, śrikāra. The term of śrī. p. 12, note.
- శ్రీపతి, śripati. The Can. foot ——. p. 96.
- శ్రీవిలాసిని, śrivilāsini. Name of a vṛitta. p. 37, note.
- శ్లోక, sloka. 242-246. 253.
- శ్వాసన, śvasana. The foot ——. 202.
- శాప్తి, śaṭṭipadi. Name of a pure Canarese metre. p. 23. 68. 313-338.
- శప్తిత్రయ, śaṭṭipratyaya. Six kinds of calculations. 340-346.
- శవరం, shavarṇa. The letter sha. 57.
- శ, sa. The foot ——. 24. 29. 34. 35. 106. 118.

- ಸಂಕೀರ್ತ, ಸಂಕೀರ್ತಕ. sankirna, saṅkīrṇaka. Name of a Mora-feet metre. 282. 292.
- ಸಂಕೃತಿ, saṅkriti. Name of a type of metres. p. 23. 217-220.
- ಸಂಕ್ಹಯಾಸ, sankhyāsa. A kind of computation. 345.
- ಸಂಸ್ಕೃತ, samskrita. Sanscrit. p. 22.
- ಸದಮಲ, sadamala. Name of a vṛtta. 100.
- ಸಮವೃತ್ತ, samavṛtta. p. 22 71-234. 228. 232. Cf. vṛtta.
- ಸಮಿಪಾಂತ, samipaprāsa. A kind of alliteration. 51. 57-59.
- ಸಮಿರಣ, samirapa. The foot ಉ—. 234.
- ಸಂಬಂಧಾಷ್ಟರ. sambandhākshara. Perhaps identical with yogākshara. 53.
- ಸರಗ. saraga. Name of a vṛtta. 107.
- ಸರಸಿಜಭವಗಣ. sarasijahavagāṇa. A class of pure Canarese feet. 297.
- ಸರಸಿಜೋದರಗಣ. sarasijodaragāṇa. A class of pure Canarese feet. 303.
- ಸರಸರುಹ. sarasruha. Name of a vṛtta. 90.
- ಸರಸಿಸಳಿಗಣ, sarasisakhagāṇa. The foot ಉ— of the Sisa. 269.
- ಸರಳ, saraḷa. Name of a vṛtta. 105.
- ಸರಳ, sarala. Name of a vṛtta. 227.
- ಸರೋಜರಿಪು, sarojaripu. The foot —ು. 174.
- ಸರೋರುಹಮಿತ್, saroruhamitra. The foot ಉ—. 228.
- ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿ, sarvavishayabhāṣāḥādī. 70. 281. 296.
- ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿ. sarvavishayabhāṣāḥājāti. p. 22. p. 23, note 2.
- ಸಲಿಲ, salila. The foot ಉ—. 179.
- ಸವರ್ನ, savarṇa. The letter sa. 57.
- ಸಂದ್ರಪದ, sāndrapada. Name of a vṛtta. 142.
- ಸಂಗಪ್ರಾಸ, siṅgaprāsa. A kind of alliteration. 43. 44.
- ಸಿಸ, sispa (sisapadya). 269-271.
- ಸುನಾಮ, sunāma. Name of a vṛtta. 109.
- ಸುಂದರ, sundara. Name of a vṛtta. 167.
- ಸುಪ್ರತಿಷ್ಠಿತ, supratishṭhē. Name of a type of metres. p. 23. 86-91.
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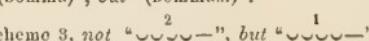
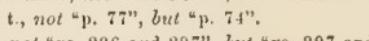
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## CORRECTIONS

### REGARDING THE TEXT.

- Page 1, note, l. 2, from bottem, not "v. 80" and "v. 34", but "v. 79" and "v. 35"; and *ibid.* last l., not "v. 34", but "v. 35".
- P. 5, No. 11, not "v. 124 seq.", but "v. 147 seq."
- P. 6, note 2, l. 4, f. b., not "v. 121" "v. 151", but "v. 123" "v. 153"; l. 5, f. b., not "v. 131", but "v. 133"; l. 6, f. b., not "vs. 111. 115. 137. 147. 153. 181. 215. 286", but "vs. 139. 155. 164. 184. 214. 218. 302".
- P. 7, No. 14, not "v. 28", but "v. 29"; note, l. 2, f. b., not "v. 269 seq.", but "v. 284 seq."
- P. 9, No. 19, not "v. 23", but "v. 24"; No. 20, not "v. 325", but "v. 341".
- P. 10, heading 5, not "v. 27", but "v. 28".
- P. 12, note, l. 9, f. b., not "v. 35", but "v. 36"; l. 12, f. b., not "v. 32", but "v. 36".
- P. 14, note, l. 3, f. top, not "v. 124", but "v. 126".
- P. 15, note, l. 5, f. t., not "v. 42", but "v. 43".
- P. 16, note, l. 4, f. t., not "Verses 43-48", but "Verses 44-49"; l. 7, f. t., not "v. 41", but "v. 42".
- P. 18, No. 40, 3, not "v. 330", but "v. 346".
- P. 23, note, l. 2, f. t., put a stop after "(ef. v. 235)"; l. 7, f. t., not "66", but "67"; l. 8, f. b., not "of Mâtrâ ganas", but "of Mâtrâs and Mâtrâganas"; in the Kanda verso striko out the comma after ମୁହସେତ୍ରୀ.
- P. 24, note 8, not "as they are repeated", but "as they, with the exception of our v. 288, are repeated".
- P. 27, note 2, not "contain, if required, nothing but a dry enumeration of the ganas of", but "contain nothing but a dry enumeration of the ganas, if required, of".
- P. 38, note 2, not "v. 123", but "v. 125".
- P. 71, note 2, not "on MS.", but "no MS.".
- P. 75, No. 242, (though against the common use of "mâtrâgana"), not "Mera-feet", but "Moras and feet".
- P. 76, Introduction, l. 5, not "rule 289", but "rule 298".
- P. 88, No. 257, remark, not "observations", but "observation". About sâipura see the remarks in P. vi.
- P. 95, Ne. 270, not "common to", but "of".
- P. 97, remark, l. 1, f. t., insert "(excepting the śarashatpadi)" after "13 metres".
- P. 109, No. 283, not "(bömma)", but "(bömmam)".
- P. 112, beginning of scheme 3, not "", but "".
- P. 115, remark, l. 5, f. t., not "p. 77", but "p. 74".
- P. 128, note, l. 1, f. t., not "vs. 296 and 297", but "vs. 297 and 298".

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